THEOLOGICAL, PHILOSOPHICAL,

AND *MORAL*

ESSAYS,

ON THE FOLLOWING SUBJECTS:

CELIBACY,
WEDLOCK,
SEDUCTION,
PRIDE,
DUELLING,
SELF-MURDER,
LYING,
DETRACTION,
DUPLICITY,
AVARICE,
GENEROSITY,
TEMPERANCE,
EXCESS,
PROSPERITY,
ADVERSITY,
JUSTICE,
MERCY,
DEATH,
JUDGMENT.

TO THESE ARE ADDED,

A LETTER,

(Before publiſhed) addreſſed to the KING, LORDS and COMMONS, on the

Brutal Practice of Boxing;

BY THE

Rev. EDWARD BARRY, M. D.

LONDON:

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ADVERTISEMENT.

THIS Publication would have made its appearance much earlier, had not a variety of circumſtances, partly of convenience, but principally, the diſappointments of the preſs, occaſioned, till this time, the delay. The Author originally intended to have included in this Volume, a Sermon which he preached laſt year before the ſociety of Sols—but the impropriety of mixing with a Book of Eſſays, a ſingle *diſcourſe, and that delivered to a* ſelect *congregation, has ſince perſuaded him to decline it; eſpecially, as the matter of the different Eſſays has betrayed him into a greater extent of writing than he was firſt aware of, ſo that he could not, without unreaſonably increaſing the ſize of this Book, or curtailing the one, give room to the other; however, he truſts, that the preference which he has ſhewn on this occaſion, will meet with the approbation of his Subſcribers at large, to whom the Author begs to make his moſt reſpectful acknowledgments.*

Titchfield-ſtreet, July 30.


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TO THE

RIGHT REV. FATHER IN GOD,

RICHARD,

BY DIVINE PERMISSION,

LORD BISHOP OF LANDAFF.

My Lord,

I WOULD rather be expoſed to the charges of vanity and preſumption, on account of throwing in the way of your notice the following Eſſays, than deny myſelf the honor of doing it;—and though convinced of my own pride in this matter, and aware that the imperfections of this work muſt become more viſible the nearer it approaches ſo great a luminary as it is here moſt reſpectfully addreſſed to;—yet, my Lord, as you were lately pleaſed to expreſs

preſs your approbation of my Book of Sermons, I confeſs myſelf not a little elated thereby, and preſume on the ſame in the preſent attempt:——I ſhall then exult in a ſure rock of defence againſt all *unfair* criticiſms, with which this Publication may have to encounter. Thus, my Lord, I hope to have offered ſomewhat of an apology to yourſelf and the world for uſing your name on this occaſion; but it is impoſſible to finiſh here:—while veneration has been allowed to ſpeak of your great attainments as a Scholar—gratitude alſo claims her privilege of acknowledging your *eaſy* and *friendly* manners as a Gentleman. The pomp of Prelacy is no where diſcovered in you, except only where it ought to be—in the dignity of your mental acquiſitions, and the manly rectitude of your heart—from theſe, my Lord, you deſire no *tranſlation!* becauſe you know how eſſential they are to

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to the eventual *welfare* and *peace* of that Church, which is proud to claim you as one of her Dignitaries.

My Lord,

I beg to ſubſcribe myſelf,

With all poſſible reſpect,

Your Lordſhip's highly honored,

And moſt dutiful Son and Servant,

EDWARD BARRY.

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ERRATA.

Page 16, for *peviſhly* read *peeviſhly.*
29, for *Senecca* read *Seneca.*
30, for *paſſions* read *paſſions.*
41, for *quarantine* read *quarantain*
44, for *dipoſition* read *diſpoſition.*
53, for *in* read *on.*
116, for *borne* read *born.*
119, for *him* read *her.*
163, for *Sawrin* read *Saurin.*
190, for *quartern* read *quartan.*
205, for *makes* read *make*
214, line 10th, omit the word *with.*
266, for *in* read *at.*
do. for *with* read *by.*

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ESSAY

ESSAY I.

CELIBACY.

AMONG all the ſubjects which have engaged the notice of different writers, the two firſt, of the following Eſſays ſeem to have ſhared the leaſt; while Genius and Literature have ranſacked, and almoſt gleaned both Nature and Art, to inſtruct and entertain, the very intereſting enquiries of *Celibacy* and *Wedlock*, either through accident or deſign, have been ſuffered to eſcape a ſerious inveſtigation. Whether it has been conſidered right to be ſilent on theſe delicate points, and

leave every perſon to the uncontrouled perſuaſions of his own mind; or whether from the peculiarity or the difficulty of ſaying any thing deciſive and ſatisfactory on ſuch nice queſtions; or to whatever other motive we may attribute this omiſſion, it is evident, that the world is very little indebted to authors for faithful obſervations and inſtructions on theſe very topics---nor in common life and converſation is much uſeful information to be gathered; for theſe ſubjects uſually undergo the repartees of wit, are the themes of a ſparkling glaſs, and dreſſed out with all the gewgaws of a Summer's day, or elſe are ſeen in fogs and clouds, in all the glooms of Winter, and periſh through ſhivering icy reflections;—it is therefore of very little uſe, to ſeek knowledge from theſe oppoſite quarters, which may bewilder and haraſs

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raſs, but cannot guide or encourage the by-ſtander either to CELIBACY or WEDLOCK; and in ſpeaking of both theſe different characters, people are but too apt to give their own experience, in lieu of confining their ideas to the abſtract merits or demerits of theſe ſeparate inſtitutions: for tis but natural to ſuppoſe, that ſuch will, in theſe, as in other ſituations, report of the one or the other what they individually find them to be; and ſo long as different tempers and conſtitutions live on the earth, ſuch repreſentations muſt neceſſarily be partial and ſelfiſh, and always liable to exceptions. To be alternately enamoured, therefore, or diſguſted, either with *Celibacy* or *Wedlock*, by ſuch fluctuating uncertainty, or to determine to ourſelves a ſingle or a married life, merely from the examples of other men; or as they may perchance

be rehearſed before our eyes, argues a want of firmneſs and ſound reaſon. The perſon who ſurrenders up his own opinion, and forebodes his own fate on obſerving that of another, is perpetually the ſhuttlecock of fancy and accident, and the ſilly barometer of every thing he meets with; becauſe one is ruined in commercial enterprize, and another made; or in any other commendable engagement, ſucceſs happens to one man, but fails in another; a mind of this *fugitive* turn would not contend for the prize, leaſt peradventure he ſhould miſs it: equally abſurd and ſpiritleſs are thoſe, who, on the erroneous principles of watching in others the different events of *Celibacy* and *Wedlock*, make up their own minds to continue in the one, or engage in the other.

Apologies

Apologies there are for a ſingle life no doubt, but there are reaſons, and important ones too, for the married ſtate; but religion, that alluring, or that alarming advocate, has been ſaid to maintain the cauſe of *Celibacy*. Let us then examine how far this ſacred evidence ſupports the aſſertion.

The injunction of *Celibate* on monaſtic life, was one of the ſuperſtitions brought out of Egypt by *Pythagoras*; he forbad marriage to his diſciples, who were incorporated into Colleges or Convents; where, in imitation of the Eſſenes among the *Jews*, in the times of the Babylonian and ſubſequent perſecutions under *Antiochus*, affected a monaſtic life, and impoſed on themſelves other ſeverities; ſo likewiſe did the Gnoſticks, another order

der of Pagan philoſophers, ſpeak againſt marriage, and enforce a ſingle life.

The Pythagoreans were under ſuch a very ſevere prohibition of marriage, that ſome of the Prieſts* purpoſely diſabled themſelves from women.

In ſuch high eſteem was the Celibacy of Prieſts among the Pagans, that *Æneas*, in Virgil, is ſuppoſed to paſs through the Elyſian Fields, and ſees no other Prieſts in Paradiſe but ſuch as had led a ſingle life; and *Zeno*, Prince of the Stoicks, held this ſort of denial in ſuch reverence, that he never approached a woman!

From this ſuperſtitious fount of Pagan abſtinence and mortification, the ſtream

* As thoſe of Cybele, and the Prieſts of *Diana* at Epheſus, and the Therophantes at Athens, who caſtrated themſelves.

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has continued to run up to the preſent moment; for their ideas of *Celibacy* are not only adopted, but their examples are followed by the Prieſts of the Romiſh Church—though this kind of abſtinence did not paſs as a law, nor was it inſiſted on as a matter of Eccleſiaſtical conformity, till about the year ſix hundred, under *Gregory*,* and his ſucceſſor, *Bonniface* the Third; yet it muſt be obſerved, that there was a very heavy yoke of Pagan ceremonies impoſed upon the Roman churches in the foregoing centuries, eſpecially about the year four hundred and ten, by *Innocent* the Firſt, who introduced the worſhip of relicks, and ſeveral other ceremonies:—He it was, who likewiſe formed many Eccleſiaſtical Canons, for faſts, abſtinence from meats, and prohibition of marriage to Preſbyters; nor until *Auguſtine*, the

* Vide *Gale*'s Court of the Gentiles.

Monks

Monks entrance into England in the year five hundred and ninety-ſix, had the Apoſtolic Monks liberty of marriage; for although in the third and fourth centuries, perſons might affect a monaſtic life, yet there was no canonic prohibition of marriage, till *Antichriſt* eſtabliſhed his throne; and in the Council of Trent it was propoſed, to ſet the Clergy again at liberty from this yoke of *Celibate* life, but the Pope would not accede to it.

About the middle of the third century after *Chriſt*, it muſt be confeſſed, that there were ſome plauſible reaſons for ſubmitting to a ſingle life; for in thoſe times of perſecution, many Chriſtians wiſhing to avoid the tempeſt, retired into deſerts; and when even theſe troubles ceaſed, they were either afraid of new ones, or elſe habit and ſituation had reconciled them

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to theſe ſecluſions, and made convenient and voluntarily to them, what at firſt originated from neceſſity. The diſtreſſes of thoſe days obliged them not to engage in the world more than was abſolutely unavoidable, and in as much as marriage at that juncture of time might interrupt their duty to God, and deny them the opportunities of happineſs in it, many virgins and others adopted the advice of St. *Paul*, who is falſely charged with diſcouraging marriage in his addreſs to the Corinthian converts, who, as they had been bred up in different principles, either of Gentile or Jewiſh traditions, were deſirous of his council for their future conduct, and among other queſtions, his opinion is aſked concerning the married life, and the apoſtle contrives ſuch an anſwer as was every way calculated for the ſafety and welfare of the Church in a time of

perſecution, and he fits his obſervations to the ſeveral tempers, conſtitutions, and circumſtances of particular perſons, and ſo keeps free of all forcible exhortation either to the married, or the ſingle ſtate—but does not omit to lay down many excellent rules for their conduct in each! and if it be inſiſted on that he appears to lean more favorably to the ſide of a ſingle life, it ſhould be remarked at the ſame time, that he has then a view to its advantages in a troubleſome ſtate, and in a time of perſecution, ſuch as it then was—he plainly intimates to them, that if they would make the preſent diſtreſſes of life ſit eaſier upon them, they ſhould not be forward to marry, provided they could live chaſtly without it; but otherwiſe, at all events to marry:—This ſeems plainly to be the ſum and ſubſtance of the Apoſtles meaning; far from diſcouraging, except

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in ſuch very particular caſes, he holds marriage in various parts of his writings, as a moſt honorable and commendable ſtate; and, no doubt, would have been a warmer advocate for it, had the times in which he lived allowed him.

It is very evident that he reprobates, and that in the ſevereſt terms, thoſe Pagan ſuperſtitions of abſtinence—thoſe profane and old wives fables—thoſe mortifications and bodily ſeverities, which had crept into the churches of *Chriſt*.

He pointedly cautions *Timothy*, whom he calls his own ſon, and for whom he felt the tendereſt affection, againſt ſuch an abſurd magazine of Pagan and Papal tenets: "Forbidding," as he ſays, "to marry, and commanding to abſtain from meats, which God had created to be re-

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ceived with thankſgiving."—Thus ſpeaks the great Apoſtle of the Gentiles, the ſcholar and the gentleman of Gamaliel.

It muſt be then allowed that religion, ſo far from forbidding Wedlock, has repreſented it almoſt as a general duty: it commands us indeed to humble and ſubdue the pride and paſſions of the heart, and mortify the luſts of the fleſh, and reſtrain licentious appetites;—but, till it can be proved, that a *Celibate* life promiſes better to effect theſe happy purpoſes than a married one, religion is vehemently againſt the firſt, and has provided the laſt, not only as a remedy againſt ſin, but to give us likewiſe an honorable opportunity of accepting the privilege, and fulfilling the order of that Almighty, who has commanded man, to "increaſe and multiply, and repleniſh the earth."

earth." But religion, however it may in darker and ſuperſtitious ages, have been diſguiſed to impoſe on mankind a life of *celibacy*, ſurely ought not in this enlightened day, to be uſed as an argument of *itſelf* for continuing in that ſtate; but that there are other, and ſufficient reaſons for it cannot be denied. Health and life may ſeriouſly enjoin to a few the ſingle ſtate—and it might be a wanton ſport of both to diſregard the caution; but let it be remembered at the ſame inſtant, that with different conſtitutions, health and life are oftner endangered, if not ſacrificed, by refuſing to nature her virtuous claims.

Convenience muſt ſometimes be allowed as a tolerable plea for remaining in the ſingle ſtate; but *ſelfiſhneſs* is more frequently the true reaſon: Poverty alſo offers various excuſes for continuing in the unwiling

unwiling ſtate of *celibacy*; her fears of giving miſery to children as yet unborn, fix her where ſhe is: but this objection to marriage is perhaps more humane and plauſible, than it is real and adviſeable. A family has many a time called forth exertions, which otherwiſe might have been indolently at reſt—has ſweetened domeſtic life—has rendered temperance habitual, and induſtry agreeable. The taxes chargeable on a promiſcuous ſingle life, either in health, pocket, or reputation, are very important conſiderations; beſides even the pooreſt of the poor are eſſential to the commerce and welfare of the ſtate—a ſucceſſion of their poſterity ought of courſe, therefore, to be encouraged.

A famous King* welcomed to his do-

* The late King of Pruſſia.

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minions all who came unmaimed—for he obſerved, that whoever had a mouth muſt eat, and whoever had hands, if not born to fortune, muſt work for that he ate; and although it may be ſaid, that the poor have ſeldom any proviſion for accidents to which they may be particularly expoſed, it ſhould be mentioned, as an honor to the feelings of this merciful country, that for every deſerving and poſſible caſe of misfortune, inſtitutions of every charitable deſcription are open to their ſuccour and ſupport:——but the ſpeculator *impatienely waits* in *Celibacy*, as he feign would have it thought, and wiſhes the opportunity of becoming what he is not; he ſeems to ſigh and ſorrow for his fate, but runs away from every veſſel which cannot hoiſt her golden ſtreamers, although ſhe reſolutely tacks about to aid his diſtreſs; but yet he will not take the

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loving ſignal, nor venture on the charming ocean, without the cordial of a bribe; but diſappointment, repeated diſappointments, at length mar his avaricious, greedy views: he peviſhly feels the tracks of irrecoverable time, and ſourly catalogues himſelf among the *peculiars*, unleſs, indeed, what ſometimes has happened, he plays a comedy in old age, and takes to himſelf a wife.

The word *Celibacy* is ſaid to imply, the Bleſſedneſs of Heaven*; and certainly, when the freedom and the lightneſs of a ſingle life are contraſted with the cares, the troubles, and the anxieties of a married one, we muſt ſo far acknowledge the ſingle ſtate to be preferable; but this plea, which the advocates for *Celibacy* are ſo ready to make, is at beſt but a ſelfiſh one; it ſhould be the duty of every member of ſociety,

* Cæli beatitudo.

to contribute his ſhare toward the public good, and bear a part in the burthen and heat of the day, and to hand down to poſterity a continuance of thoſe advantages he had before received:—for, allowing every man, from the ſame principles of private eaſe, to remain in a ſingle ſtate, becauſe he will not encounter, or at all diſturb his repoſe with the cares of Wedlock, diſorder, confuſion, and depopulation, muſt be the infallible conſequences. But if friendſhip be a bleſſing, and confidence only in friendſhip makes it ſuch, the ſingle have not, beyond the affection of a parent, or the eſteem of acquaintances, a right to expect one ſterling and devoted friend, equally to ſhare and rejoice with him in the day of proſperity, or, by mutual ſympathy, to lighten and ſooth him under the burthen of adverſity—on the bed of ſickneſs he reclines,

without the endearing tear either of conjugal or filial love to cheriſh and ſupport him on the departing couch, ardently to pray for his recovery, or bitterly bewail his loſs! In ſuch diſeſteem was *Celibacy* among the Romans, that they uſed every poſſible means they could to diſcourage it; for nothing was more uſual than for their Cenſors to impoſe a fine on old Bachelors, while prerogatives were given to perſons who had many children; beſides thoſe who led a ſingle life were, except from their neareſt relations, and under certain reſtrictions, incapable of receiving legacies. Among the Lacedemonians, no man could live without a wife beyond the time limited by their law-giver, without incurring ſevere and ſhameful puniſhments: the Magiſtrates commanded ſuch perſons every Winter, to run round the public Forum naked; and to increaſe the contempt,

tempt, they were obliged to ſing a ſong expreſſive of their own ridicule; another puniſhment was, to exclude them from the exhibition of Spartan exerciſes, where young women contended naked;—another ſeverity impoſed on them was, that women were allowed to drag them round an altar, beating them all the while with their fiſts; laſtly, they were not permitted to ſhare that reſpect and reverence which the younger claimed.

Plutarch obſerves, that no man found fault with what was ſaid to a great Captain, who coming into an aſſembly, a young man, inſtead of riſing up and making room, addreſſed him to this effect:

"Sir, you muſt not expect that at-

" tention from me, which cannot here-
" after be returned by any of your
" children to me, when I am old."

FINIS.

ESSAY II.

WEDLOCK,

HITHERTO we have eſſayed on the barren ground of ſolitary life—it is now time that we repair to the fertile ſoil of *Wedlock.*

Marriage is a civil and religious contract between a man and woman, in which they are pledged to live together in mutual love and friendſhip, and for the grand purpoſes of virtuous procreation.

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We find but few laws in the Book of *Moſes*, relative to this inſtitution; he reſtrained, indeed, the Iſraelites from marriage, who were within certain degrees of conſanguinity.

The firſt inhabitants of Greece lived in a ſtate of promiſcuous intercourſe; no bounds were ſet to their paſſions, becauſe forbidden by no human authority;—but *Cecrops*, who was raiſed King of Athens, among other uſeful inſtitutions, introduced that of Matrimony:——Some time afterward it was received by all the inhabitants of Greece; for no ſooner had they civilized their undiſciplined manners, and acquired a taſte for regularity and order, than they eſpouſed the meritorious rights of Marriage. The Church of England, although ſhe does not conſider marriage to be a Sacrament, as does the Romiſh Church,

Church, yet ſhe holds it, as certainly it is, a ſacred inſtitution,* and therefore requires it to be ſolemnized by her Miniſters.

As the ſtrength and glory of a kingdom conſiſt in the multitude of ſubjects, Matrimony ought particularly to be encouraged:—Were it not for a timidity and backwardneſs againſt venturing in that ſtate, it has been calculated,† that there might be an increaſe of four times the number of inhabitants in this country.

The political advantages of ſuch an addition are ſelf-evident;—it has alſo been remarked, that the growth and increaſe of mankind are not ſo much ſtinted by

* The reaſon which ſome aſſign for ſo calling marriage a Sacrament, is, becauſe it often gives the gift of Repentance.

† Dr. Halſey.

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any thing in the nature of the ſpecies, as for want of more numerous marriages;—and it could be wiſhed, as well from motives of policy, as well as humanity, that the wiſdom of the Legiſlator allowed to the parents of poor families, certain privileges and immunities, ſomewhat like the "*Juſtrium Liberorum*," among the Romans.

It was a law with the Athenians, that all commanders and orators, and ſuch as were entruſted with the public affairs, were required to be married men, and to have children; for theſe were looked up to, and conſidered as a ſort of ſurety and pledge to the ſtate for the good conduct of their fathers, and without which it was thought dangerous to commit to them the charge of the public truſt.

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The time of their marriage depended much on the humour of their Law-giver. *Ariſtotle* thought thirty-ſeven years old a good age, *Plato* thirty, and *Heſiod* thought the ſame:—But women, by the old Athenian laws, were permitted to marry at twenty-ſix, at eighteen, and fifteen years old; but, inaſmuch as it is impoſſible accurately to guage the propenſities of different minds, ſo it is unreaſonable and abſurd to preſcribe a ſtandard of time for the propriety of marriage, where the fitneſs and inclination to it depend ſo entirely on the conſtitution and climate.

It is for ſeveral reaſons my opinion, that the ſalutary inſtitution of Marriage is often deferred too long.

Our Church gives the three following excellent reaſons, not leſs ſcriptural than they are moral and medical for the ſolemnization of that inſtitution:

Firſt, "It was ordained, for the procreation of children, to be brought up "in the fear and nurture of the Lord, and "to the praiſe of his holy name.

Secondly, "It was ordained, for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the "gift of continency, might marry, and "keep themſelves undefiled members of "*Chriſt*'s body.

Thirdly, "It was ordained, for the "mutual ſociety, help and comfort, that "the one ought to have for the other, &c.*

* *Vide*, Form of Marriage.

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The advantages of procreation then, which is no leſs our duty than it is our intereſt and privilege, have been already mentioned; but the ſecond point in which our church views the deſign of marriage is, as a remedy againſt ſin: and here indeed is a very perſuaſive argument for its early celebration. "That ſuch perſons as have "not the gift of continency might marry "and keep themſelves undefiled members "of *Chriſt*'s body."

If the knowledge of a diſeaſe be requiſite to the cure, it is neceſſary to know and acknowledge the paſſions, that we may the better govern them. Philoſophers who have written on theſe ſubjects are ſo divided in opinion, that reaſon hath not been able to reconcile their difference. Some of them have been ſatisfied with deſcribing paſſions to us, and in ſhewing their cauſes

and effects,—have omitted to teach us how to cure them: they have been more careful to make us know the poiſon than the antidote: Others, have endeavoured wholly to ſtifle and deny paſſions; but their diſcourſes, which ought to have been inſtrumental to virtue, have rather been invectives againſt vice.

To deny the ſoul her natural feelings, were to overthrow the whole fabric of man: It is no more diſhonorable for her to fear a danger, to hope for a good, or ſtrenghten herſelf againſt evil, than it is to ſee by the organs of the eye, or to hear by thoſe of the ear. It is alſo more eaſy to rule paſſions than ſenſes. Fear, paſſion, and love are more capable of reaſon, than hunger, thirſt, or ſleep. There are no paſſions which may not become virtues, ſince they have inclinations to what is

good, and averſions to what is evil. St. *Auguſtine* obſerves "That a virtue is the "habit of a well governed mind." It is but to moderate our affections, and they will be changed into virtues; for when our hatred and love, which are the fountains of all other paſſions, ſhall be wiſely, modeſtly, ſtrongly, and juſtly guided, they will become excellent virtues, and be trained into wiſdom, temperance, fortitude, and juſtice. Is it not then unfair, nay even barbarous, to affect to ſmother ſome paſſions, which, under proper reſtraint, have ſuch affinity to virtue? Is it not injuſtice and ingratitude to miſtake the advantages which we have received from Nature?— *Senecca* could not endure, that virtue's army ſhould be compoſed of ſoldiers that could cauſe *mutiny*; he will not allow us to employ paſſions in her ſervice, becauſe ſome have been found who have injured her

her authority. *Ariſtotle's* opinion was more excellent:—he had rather govern paſſions than deſtroy them. Let us teach the Stoics that nature hath made nothing in vain; and, ſince ſhe hath given paſſions, we ought neither to deny or be aſhamed of them. As ſhe hath given us fear and hope, let us acquire virtue, and fight againſt vice:—for virtue herſelf would ſoon become idle if ſhe had no antagoniſt paſſiions either to regulate or ſubdue.

Man, even in a ſtate of innocency, had agitations and paſſions, for he feared puniſhment and hoped reward.

Having thus attempted to ſhew, that in nature there are deſires which are neither criminal nor ſhameful, under due obedience and reſtraint, and which are as common to the whole human race, as fear, hope, and

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ſorrow are; and if theſe are acknowledged alternately to poſſeſs, perhaps ſometimes to have dominion in the mind, ſurely the more ardent deſire of procreation, given by nature in a greater or leſs degree to every conſtitution, muſt be admitted her force, and which, if unduly curbed, may impetuouſly burſt forth into manifold evils, diſeaſes, and diſgraces; and ſince the Almighty has permitted man to propagate his ſeed in an orderly and honorable way, it is at the peril of inſulting the God of Nature, foully to oppoſe the ardour of vivid youth, eſpecially ſince matrimony was expreſly inſtituted for that very purpoſe, and for ſuch as had not the gift of continency; and when the diſeaſe is moſt urgent, as naturally it muſt be in youth, the remedy of courſe ſhould, on no account, be denied. It is the duty of the experienced, however, by all fair remonſtrance

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and perſuaſion, to prevent, if poſſible, from improper attachments, thoſe who are committed to their care and protection, and to direct them, by every ſoothing contrivance, to ſuch as may be eligible.

I ſhall not here enumerate the fatal conſequences of a diſregard to theſe precautions, as they will better fall in with my Eſſay on Seduction.

Beſides avoiding the evils I have lately hinted at, early marriage gives more time, more health, and better ſpirits for the various duties of rearing and providing for an offspring; and may afford ſuch parents the great happineſs of beholding their own, and even their childrens' children, earning their bread by meritorious labor; and not like thoſe, who, in the evening of life become parents, whoſe children are, for

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the moſt part puny and diſeaſed, and, if not born to independence, muſt remain unprovided for, while their parents are gone down with grey hairs and with ſorrow to the grave! Time, therefore, which always ought to be precious, ſhould not be unreaſonably trifled with in this important duty; and in the ſelection of a partner, a leſs ſacrifice of it than is uſually inſiſted on, may very properly be diſpenſed with; for though both ſexes moſt certainly require certain qualifications in each other, yet the cardinal ones appear to be, perſonal and mental attractions——fortune and family, or at leaſt under theſe may be claſſed or implied, all the reſt: With reſpect to perſon, ſhe, indeed it muſt be confeſſed, is the fair orator which charms, and often erects her tribunal above the empire of reaſon—ſhe diſdains to argue,

to threaten, or beſeech;—it is only to behold this faſcinating tyrant, and the citadel is ſurrendered; and while the admiring ſlave thinks that his ſoul is enlarged, it is then limited within a magic circle, and faſt bound with fetters.

Such truly is the pitiable condition of thoſe who fall ready victims to the momentary impulſe of perſon only. Charms there are in perſon, and irreſiſtible ones too—but, unleſs adorned with the unfading beauties of the mind, ſuch a paſſion is only the fever of deſire, and a ſacrilege on the intereſts of love.

What love really is, may be difficult to explain;—Men feel its dominion, but cannot analyze its eſſence:—Poets, who have intereſted themſelves on that ſubject, will have it paſs for a God! and leſt men ſhould blame its violence, by an affect-

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ed piety ſtrive to conceal its fury:—the Platonics give love a ſpirit, and an abſolute power over the paſſions; they command even hatred to obey its will, and will have hatred to change all her rage into mildneſs, that ſhe may pleaſe love;—the Stoics term love a fury, and judging of its nature by its effects, they cannot ſuppoſe, that the ſoul is well ordered, while poſſeſſing, under the influence of love, ſuch little government, and ſometimes as direful as hatred itſelf:—the Peripatetics dare not give to love any name, for fear of being miſtaken.

Ariſtotle contents himſelf principally with its deſcription, repreſenting love as ſometimes "ſympathizing, ſometimes an inclination, ſometimes a complacency," evidently to point out by theſe different ideas, that the nature of love is no

leſs obſcure, than is the nature of the ſoul.

Amidſt theſe doubts and opinions, ſome Philoſophers affirmed, " That love is a " pleaſing wound, which man hath re- " ceived from a fair object—that it is the " beam of a Sun which warms him—that " it is a charm, whoſe virtue is attraction— " and that it is the firſt motion which " carries him either to what is truly good, " or what appears to be ſo."

Such are the ſentiments of theſe remote writers; and it is but truth to add, that they expreſs elegantly all that can be felt or underſtood by the word *Love*.

All the paſſions borrow their ſtrength from this firſt inclination; ſo ſoon as it is touched with the beauty of an object, it kindles

kindles deſires, excites hopes, and by encountering difficulties, it gives courage, and ſends fire into the whole frame: it is like the heart, which give life to all its members.

Kings ſometimes meet with diſobedience in their ſubjects, but love is ſo abſolute in his dominion, that he never finds ſucceſsful reſiſtance to his will; all the paſſions ſtart up to homage his commands; whether he ſways his ſceptre in the ſoul with pain or happineſs. But though love is in itſelf pure, yet it is ſo connected with, and can raiſe ſuch an army of paſſions to fight his battle, that the mind ſhould fortify herſelf in time againſt the diſaſtrous conſequences, and ſtrive to be cautious, and ſaturnine againſt the tempting aſſailments of perſon only; but if no argument, no fear, if no better hopes can arreſt the career of the high

high toned furious lover; if yet it is "*hærit lateri lethalis arundo*," let the remedy of marriage be adviſed, or greater perhaps may be the evil; but another perſon with nearly equal paſſion, but more wiſdom, ſeeks in a wife, for the beauties of the mind as well as the graces of the perſon, as likewiſe reſpectable family and moderate fortune. And here, indeed, appear to be ſome plauſible reaſons for urging at leaſt a moderate portion of time to fathom theſe different qualifications; but perhaps, not ſo much as at firſt may be imagined.

Let us examine then each of theſe requirements ſeparately. It will not be denied, I truſt, that the firſt impreſſion of all things, whether animate or inanimate, have generally been found, by experience, to be more ſtriking and ſettled in the mind than all ſubſequent reviews of the very ſame objects,

objects, and that few people conquer first prejudices, whether they be of like, or dislike. It is true, that the phases of the countenance, like those of the moon, may alter, and like that planet, *borrow* all its lustre; but still the form continues what it first was, and the glowing effect is equally delightful. For few, very few, indeed, until the cheerful sun has brightened away the dews of the morning, are apt to dazzle the eye, or convulse the heart; it is seldom till then that the enchanting wand strikes home, and the throbbing heart absorbs the spell:—hence those spasmodic irritations of love, which, like the bite of a Tarantula, must be immediately allayed by all sedative means, and the patient will find in *Wedlock* a certain antidote for the poison. But it will be said, that although the choice of person only may be settled in one or two views, as well as two hundred, yet it will

will require time and much obſervation to be acquainted with the beauties or the deformities of the mind:—But let it be remarked, that on the momentous events of courtſhip, that as both the admirer and the admired, contrive to captivate in perſon, ſo likewiſe do they in goodneſs of diſpoſition; (of all requiſities the moſt eſſential to matrimonial happineſs.) It is the intereſt, no doubt, of both parties, to conceal with ſtudied caution, whatever is unamiable in the natural temper, and to watch with nice precaution the door of the mouth.

The endearing phraſes of humanity and affection—the ſympathiſing pathetic tear—the ſuſceptible loitering eye—the balmy ſighs, all combine in delightful concert, to clinch the ſoul with frantic admiration, while they may only be, as too often proves true, the cries of the Mermaid, or the tears

of

crocodile. The moſt ill conditioned mind, may be diſciplined for ſuch deluſions, and artfully perform in quarantine, the pleaſing character of a courtier.

In fact ſuch hypocriſy may be mechanically kept up, for ſo long a time as circumſtances ſhall ſeem to require; and yet the genuine diſpoſition ſhall all the time remain impriſoned;—and though this counterfeit temper may not in common be ſo notoriouſly bad as was juſt repreſented: it will not be denied, but that the proofs of ſuch deceptions are by far too many.

Courtſhip and Wedlock have two diſtinct addreſſes, and the ceremony and fondneſs uſually attached to the former, give no ſmall occaſion of remonſtrance when they begin to cool in the latter.

But even allowing, that by repeated viſits, in ſeaſon and out of ſeaſon, that ſome ſort of information may be picked up of what are in truth the ruling features of the heart — ſtill the tedious means will ſcarcely be found fully to recompenſe the purpoſe; and if what ſo frequently has happened, that, either from caprice, accident, neceſſity, or inclination, unprepared for diſappointment ſhould at laſt tumble down loves' lofty long-erecting fabric, the mind either ſinks under the trial, or is left to deſcant on the treachery of the heart, and feel the mortifying laſhes of her own egregious folly; — and here that buſineſs ends. But if courtſhip muſt begin again, it muſt begin anew in ſome other quarter, with the ſame tedious round of ceremony, the ſame dalliances, and in all probability, may end with the ſame diſappointments.

If

If the common patience of human nature can wait in good humour for theſe panto-mimical ſcenes, the allotment of human life will not afford the time to ſport with. A year— perhaps, two or three years of irre-deemable time, out of man's ſmall pittance, ſunk for ever! and for what? to effect only that, which without diſſimulation and in-trigue, might more happily be brought about in as many weeks. A miſer would not thus abuſe his gold!

If my council were to be aſked for a better plan of conduct, it ſhould be this: if you are ſatisfied with the *perſon* of which, you muſt nearly at once be con-ſcious of, one way or the other, do not truſt to your own penetration for a knowledge of the mind; expect it not from courtſhip, nor exhauſt there all your pretty words; reſerve ſome of the ſugar for the

twelfth day cake of marriage; but do not omit to learn where has been the principal reſidence of your ſuitor; ſift there all your enquiries, which relate to temper and diſpoſition; and though ſome may report through malice, others through partiality, there are thoſe who will declare the truth, and in the multitude of council, and from this mixture, with a little obſervation of one's own, a very good extract, and a competent information may be gathered of what is, or is not, nearly the dipoſition of the perſon concerned.

The ſame channel likewiſe offers for the enquiries of family and fortune; but perhaps the two laſt are, with many, of leſs value than the perſonal and mental treaſures.

With reſpect to family, it is very certain that neither virtue nor vice are imputable

to

to us from our anceſtry; though it muſt be confeſſed, that reſpectable alliances, and good family, are highly to be coveted; becauſe ſuch connections are not only a ſort of ſecurity of the origin, manners, and education of the perſon in queſtion, but they often more than completely atone, by a transfer of reſpect and intereſt, what could never have been purchaſed through money.

In point of fortune, where the three other cardinal requiſites are acknowledged, one would ſuſpect the ſincerity of the perſon who would very ſeriouſly cavil about the fourth, and who would not, unleſs ſome reluctant circumſtances interfered, live upon a little, and accommodate demands to circumſtances.

On

On this head I ſhall beg to offer the following admonition of a late famous prelate of our own church:* "Gentlemen in their "marriages," ſays the Biſhop, "ought to "conſider a great many things more than "fortune, though generally ſpeaking, that "is the only thing ſought for. A good "underſtanding, good principles, and a "good temper, with a liberal education, "and acceptable perſon, are the firſt things "to be conſidered, and certainly fortune "ought to come after all theſe. Thoſe bar-"gains now in faſhion, make often un-"hallowed marriages, in which, beſides the "greater evils, more fortune is often waſted, "than is brought with a vain, a fooliſh, "an indiſcreet, and a hated wife. The firſt "thought in chuſing a wife ought to be, "to find a help meet for the man: in the

* Biſhop Burnett.

married

" married ſtate the mutual ſtudy of both " ought to be, to help and pleaſe one ano- " ther. This is the foundation of all do- " meſtic happineſs; as to ſtay at home, " and to love home, is the greateſt help " to induſtry, order, and the good go- " vernment of a family."

Thus far the good Biſhop exhorts, and thus leaves, if the advice be but accepted, his valuable bleſſing to the ladies; and it will be with an ill grace, indeed, that I rejoin further on this ſubject, after that it has been juſt now ſo excellently concluded: it ſhall be, however, only to offer a very few obſervations.

Much advice, indeed, may be offered both to the man and the woman, for their reciprocal good conduct in the marriage ſtate;

ſtate; but the beſt which can be given, is in that language which made their ſacred covenant—let it be often read over, and ſeriouſly reflected on:—and if nature, conſcience and intereſt, dare reſolutely to rebel againſt it;—if no longer living in wedlock after God's holy ordinance—and marriage, inſtead of proving inſtrumental to happineſs, is the ſtudied bane of it here; and by tormenting the mind, untunes it for the ſerious meditations of an hereafter: if neither *reproof* nor *intreaty* can cure or mitigate the diſtreſſing malady, but more inflames it—if thus it happens, that in wicked defiance of all *order* and *duty*, that the laws of God are broken, nature inſulted, the intentions of that holy inſtitution foully perverted, and without any proſpect of amendment on either ſide:—Happy in ſuch a caſe, that as their minds were at not in union,

their

their perſons are not chained together, but that ſeparation is practicable and adviſeable! yet let it be the virtuous pride and honor of all thoſe who have ſolemnly pledged themſelves to each other, by every poſſible mutual contrivance, to ſpare the wound, and thus prevent the reluctant remedy.

Little requires to be ſaid to thoſe who really poſſeſs the mutual principles, and earneſt deſire of conjugal bliſs: it was a wiſe and true obſervation of *Plutarch*'s, "That veſſels which are compacted of "divers parts, or glued together of di-"vers pieces, will, at firſt, by every "bruiſe or fall, be eaſily broken to pieces; "but when they are ſtrengthened by tract "of time, it will be very hard to tare them "aſunder."

The obſervation is equally good in matrimony:—In courtſhip, there is a vaſt profuſion of ſweet-meat words and delightful looks; and as courtſhip affects to be a ſample of that ſtore, which the temper has laid in for wedlock, the latter ſhould retain, at any rate, ſome likeneſs of the former; and not from the torrid, make a ſudden jump into the frigid zone.

But poſſeſſion is too often the cloy of pleaſure, and where happineſs is moſt to be expected, there, alas! it too often diſappoints: at firſt the union is green and tender, and requires to be cautiouſly managed, and nicely cultivated, till time and experience have conſolidated this new partnerſhip; when it will be ſtout enough to walk without theſe gilded leading-ſtrings, that ſame quick attention, that winning mien, that delicate affection,

which

which pleaſed at firſt, ſhould continue at all times, accompanied with a modeſt reſerve of pleaſure.

Chaſtity in marriage is a very ſalutary preſcription, for laſting reſpect and admiration. Marriage, which is a remedy againſt impure deſires, ſhould not be the exciter of them.

Fathers and Divines of old, yea, Philoſophers themſelves, agree in their cenſures of extravagant propenſities, and tell us that marriage ſhould be ſerious, ſeaſonable, circumſpect, and mixed with ſeverity; and that an intemperate man in wedlock, differs but little from an adulterer.*

Theſe then are the few intimations I propoſed, and they are rather negative

* Adulter eſt uxoris propriæ amator ardentior.
Sextus Pylhag.

than poſitive;—a good diſpoſition will direct all the reſt.

The married couple, by the laws of Athens, were obliged to eat a quince together, whereby was meant, that their firſt converſation ought to be agreeable, may the laſt and all which intervenes be not leſs ſo!

The Bœtians among the Greeks uſed at their marriages, garlands of wild aſparagus, which is full of prickles, but bears excellent fruit; and, therefore, was thought to reſemble the bride, who had given her lover ſome trouble in gaining her affections, which ſhe afterwards recompenſed, by the pleaſantneſs of her converſation.

The moſt fortunate omen which could attend the Grecian marriages was, a pair of turtle doves, becauſe of their inviolable affection

affection for each other ;—and, as a remedy againſt evil omens, they had written over their doors, this tranſlated motto :

" *Let no evil enter!*"

May ſo peaceable and ſo dignified a ſentiment, by mutual prayers and endeavours both with the married and the ſingle, be engraven in their hearts, to make them comfortable in time, and happy in eternity!

ESSAY

ESSAY III.

SEDUCTION.

IN the moſt perfect ſtate of Nature, ſhe was capable of ſin, and actually bartered away the ſublimeſt glory, merely to gratify a proud and ſelfiſh curioſity:—What at one time was only *capable* of wrong, is now attractive of it; and though fear and diſgrace may reſtrain in ſome the more glaring examples of guilt, or from perſon and accident others may not have been ſo eminently expoſed to it, yet the heart, like unto the flint, ſecretly holds the pernicious fire. Reaſon may lament this misfortune,

but

but tis Chriſtianity alone that can adminiſter effectual relief, and ſecure the mind from its contagious and degrading ſpoils.

Religion ever mindful of, and compaſſionate to human infirmities, has given us the alarm of our enemy, and exhorted us to be on the watch! but when this timely and friendly caution is diſbelieved and neglected, Sin then makes an eaſy conqueſt, and that propenſity which pride at firſt might refuſe to gratify, or apprehenſions tremble to allow, yet Temptation, that cunning and powerful adverſary, knows where at length to ſtrike the ſucceſsful blow, and by well timing a luxurious bribe, uſually diſarms and triumphs over her weak opponents.

Seduction

Seduction, that diſtreſſing word, which claims our preſent attention, is a painful proof of her ignominious maſtery:—a ſin ſo treacherouſly wicked, and yet ſo common—ſo *cowardly*, and yet ſo boaſted of—crowded as it is, with all the miſeries of mind and body, and yet perpetrated by men, who *preſume* on honor, and affect humanity! but let us not too ſuddenly draw her perfidious tragic features, but rather, firſt of all, endeavour to trace ſome of the more immediate cauſes of this evil, and then ſuggeſt ſome probable remedies againſt it.

Seduction means the art of tempting, deceiving, and corrupting:——Marriage, which has already been pointed out as the honorable means of ſatisfying thoſe particular deſires of nature, is, to the fair ſex, encircled with a variety of difficulties;

their propenſities are, perhaps, equal to thoſe of men, though their reſources are evidently fewer, and in the preſent inſtance, beſides marriage, none at all, without obviouſly incurring ſhame! Men, from their engagements in the world, from violent and antagoniſt paſſions of the mind, or what is oftner, from a more intemperate life, have their inclinations either weakened, or elſe diverted away by the charms of the bottle; or elſe, in defiance of all ſhame and guilt, will indulge themſelves either in occaſional or habitual fornication.

Women, on the contrary, by a more ſedentary and ſober life, and by fewer avocations of the mind, are more eminently left to ſolitary and ſtrengthened imagination, while a criminal looſe to it, muſt ſtamp their irreparable ruin: to prevent that,

that, as well as for other laudable purpoſes, marriage, *early* marriage, offers itſelf; but, either from the firſt taught leſſons of falſe and fictious modeſty, they muſt altogether deny the exiſtence of ſuch a deſire, or dare not acknowledge it; or through the diſaſtrous anathemas of their dependents, are forbidden to accept marriage where they wiſh, and are tortured to it, with whom they diſlike—it is too evident, that the moſt lovely of creation, by ſome means or other, are virtually defrauded of this natural, this moral, and this ſacred remedy!

Hence the inclination by being thus perſecuted, is increaſed,* and the mind by ſuch agitations, becomes in a very unguarded ſtate, and the femaleis either made the piti-

* Exuperat magis, ægreſcitque medendo. En. 12.

able prey of ſeduction, or ſwallows, with frantic reſolution, the deadly draught; or elſe diſeaſe, gnaws upon the heart, ſaps up the vital ſtream, while "like patience on a "monument ſmiling at grief," the damaſk cheeks wither into expreſſive paleneſs, till at length the ſilver cords of life are torn aſunder, and the grave, the friendly grave, unboſoms her welcome earth, to receive within her peaceable domains, and hide from the ſenſible eye, this ſad ſpectacle of generous grief!

In oppoſed marriages, it is further obvious, that the perſon loved, if not himſelf reſtrained by nobler ſentiments, muſt have much aſcendency, if not opportunity, to become the ſeducer; and when that is effected, too many and hateful are the inſtances, that the damſel is firſt ſlighted, and then abandoned, to every diſtracting bitter

bitter thought—brooding on that diſgrace ſhe cannot hide, and the miſery which accompanies it: ſcarcely is a perſon found to ſooth the bed of nature, and inſtead of beguiling the aching heart to ſlumber and to eaſe, we have often ſeen even parents planting thorns to the couch of contrition and of pain; and where Barbarians would have ſhed a tear, they have hardened their hearts, inſtead of grievouſly reflecting on themſelves how inſtrumental to ſeduction their ſeverity might have been; and gradually raiſing up, by the tenderest affection, a fallen daughter, it is too often ſeen, that by ill-timed reproaches, and cutting remonſtrances, if not by being actually driven out of doors, to ſave herſelf from a parents unrelenting cruelty, to be ſcreened from the opprobrious and accuſing eye of neighbours, and of *affected* friends, with fear and trembling, with a ſorrowful

rowful and heavy heart, does many a wretched daughter at first wander forth, who might have been a recovered jewel to ſociety, had defamation been leſs induſtrious, *particularly from her own ſex*— and if others had uſed caution and clemency.

The tales of many who have ſallied forth to eat the precarious, loathſome bread of proſtitution, and that only during the miſerable term of a diſeaſed and contracted life, would bear an affecting teſtimony to the truth of theſe obſervations; and though bad examples, habit and neceſſity, may have altered the firſt feelings of contrition and dejection, yet the ſpark, the vital ſpark of reflection and amendment, it is to be hoped, are not altogether extinguiſhed! a ſerious and an affectionate appeal to their diſreputable ſituations,

contraſted

contraſted with their former hopes, will ſeldom fail to touch them with quick and painful ſenſations; and though at other times the appearances of merriment may be put on, yet this will generally be a moment, when the genuine galling tear will trickle down. Poor unhappy pilgrims! they cannot but remember what they once were, and feel with ſore mortification and diſtreſs what they now are—buffetted and deſpiſed! ruined by treachery, tortured by the reſtleſs tongue of calumny, and driven out of doors either by ſhame or terror, is truly the very pitiable ſituation of many among thoſe who now people the ſtreets of proſtitution in this vaſt metropolis, who, no doubt, at one time, would have been happy to have returned with tears and prayers to the healing boſom of parental love and duty; but that not ſuffered, melancholy are the facts, that as no alter-

native

native appeared, they have rather lived by their ſins than ſtarve without them ;* and thus urged on in the habits of vice, they at length become familiar—what was once ſhame, degenerates into boldneſs, and what was once ſorrow, is by time and practice hardened into incorrigibleneſs.

Will *parents* then, who ought to be the guardian angels of their daughters happineſs, " to drop a tear on their frailties, and blot them out for ever," will they, by re-

* The writer of theſe Eſſays has often wiſhed that in every city, town, and country, ſome ſort of large manufactory were eſtabliſhed, capable of employing both ſexes in ſome department or other, where only on knocking at the gates, and expreſſing a deſire to work, they ſhould be welcomed in, cloathed and fed, and no queſtions whatever aſked. Such an aſylum, under *proper laws and regulations*, muſt produce the moſt ſalutary effects, by receiving the very outcaſts of ſociety, who, without character can ſeldom get employment, and are left to the vileſt alternatives; or elſe muſt, in all probability, want bread to eat: in this inſtitution the moſt abandoned might be fed, concealed, and reformed.

verſe

verſe and auſtere treatment be ſwift to conſign their own form to beggary and diſgrace, and reſolutely deſtine ſuch to a life of miſery and wretchedneſs, and eminently expoſe them to every future awful ill? Can parents thus ſurvey the *fair* image of themſelves, without emotion and without forgiveneſs? Will they not recollect on the doted innocence of the cradle, how many times their eyes have gazed with proud delight on that, which, through one fault, is now transformed into the object of their averſion and their ſcorn? Will they not, with frantic readineſs, acknowledge the thouſand pleaſures of budding youth? and yet can none of theſe, or rather will not all of theſe, in godly concert, perſuade to pardon, and lull to reſt the parents' rage, and bid him ſpare and love his child? It ſeems that the happy picture is now before my eyes; and I ſee the

penitent tranſgreſſor fondly forgiven: and though the wound may ſometimes be irritated by the contumelious fangs of the venemous ſkulking detractor; yet under the ſkilful management of a parent's gentleneſs, and the daughter's future conduct, the ſore, though gradually, is almoſt ſure to heal.—But a rigid ſecluſion from the world, on the ſcore of paſt offences, inſtead of furthering this happy event, would, in all probability, endanger it; for ſuch kind of management looks like correction, and ſerves rather to keep alive the cauſe of it, than relieve the dejected mind from its opprobrious and painful conſequences.

Extremes both ways are often equally dangerous to the ſafety of female honour—a total ignorance of mankind, their manners,

ners, their ſentiments, and their conſpiracies, may in many inſtances be equally hurtful to virtue, as too great a familiarity with them.

A novice in the ſchool of vice, cloiſtered up, and unacquainted with the winning addreſſes of hypocriſy and deſign, makes but an aukward, if not a languid reſiſtance to their overtures whenever they are made, while thoſe who have been too much hacknied and familiar with them, are apt to preſume from that experience, and truſting to their own unerring pilotage, to ſteer from every rock and quickſand, fear not to throw out much latitude of ſail in their converſation and demeanour; but the malady is often contracted before it is known, the fever may be preſent before it is felt, and poiſon may have infected the ſyſtem

before the mouth is ſenſible of having ſwallowed it; and ſo in the expected calm and ſafety of female virtue, an unexpected gale may blow, and in ſpite of compaſſes, the veſſel may be daſhed againſt a rock, and ſink before it was ſuſpected that ſhe was on the perfidious ocean. Chaſtity runs ſufficient hazards without unneceſſarily ruſhing forth into temptation, or playing with traps that are purpoſely ſet to enſnare virtue.

Among the many incentives to ſeduction, that of Novel reading moſt aſſuredly ranks as one; not but flowers may ſometimes be ſelected — but weeds, pernicious fatal weeds, too often choak up the garden ;— the greater part of ſuch writings are ſtudiouſly contrived to intereſt, to agitate, and to convulſe the paſſions, and are but

too

too prone, by a ſympathy of ſentiment, to lead the mind aſtray.

The very mummery of tale, which *ſwindled* tears from the eyes, and tranſport from the heart, which gave ſenſations it could not relieve, has left a train of gunpowder in the ſoul, and in ſuch a poſture, that one chance ſpark of fire might be ſufficient to blow up reputation, and make a bankrupt of virtue.

Idleneſs is another cauſe of ſeduction,—Luſt is no ſtranger there:—Freedom of converſation, and the dalliances of married people, in the preſence of the young, the beautiful, and the ſuſceptible, have likewiſe their evil tendencies: So dangerous did the wiſeſt and greateſt Romans conſider this, that *Manilius* was ſtruck from the liſt of Senators, for daring to ſalute

ſalute his wife in the preſence of his daughters; they imagined, that even a kiſs might betray the mind into an aſſociation of improper thoughts.

Obſcene books and prints create and inflame, in no ſmall degree, impure deſires; and to guard againſt other cauſes of ſeduction, it ſhould be the ſerious attention of thoſe who preſide over the ſeminaries of Female education, that not only the leſſons, but the ſtricteſt examples of chaſtity ſhould be enforced: for this purpoſe, the conduct of maſters ſhould be ſeaſonably watched, and the accuſtomed familiarity of ſervants with ſuch pupils, ought to be more than ſcrupulouſly eyed, and religiouſly avoided.

Another cauſe of ſeduction muſt be imputed to the few employments reſerved for

women,

women, who have their bread to ſeek; and it is very much to be lamented, that there is not a more extenſive choice for them;—but when we ſee that thoſe very few are invaded by men, reproof cannot ſo ſharply cut the conqueſts of ſeduction. Domeſtic ſervice will not befit, nor can it provide for all! the other alternatives to their great diſgrace, are over-ſtocked by males! How abundantly this circumſtance muſt add to female ruin, is but too obvious.

To ſee the man, deſigned by nature, for a Sampſon of the field, drawing from his *ſcabbard* the ſciſſors of a Miſs, and quartering up, within his *muſlin tent*, the all obſequious tape—to ſee him dandle out his pretty ſhew of caps, and hear his whining prate of lappets, muſt, to every real Engliſhman, be peculiarly ſickening and diſguſtful;—but to women, whoſe rights

rights are ſo manifeſtly intruded on, ſuch an exhibition, one would naturally ſuppoſe, muſt be particularly loathſome and contemptible: and yet, ſtrange to tell, that in this inſtance, even women *themſelves*, give their countenance to this *ſhameful* injuſtice, and oppreſſion to their own ſex, by indelicately employing men in thoſe departments where females, if not better, may be equally qualified, and to which they have a more natural right, beſides the additional arguments of policy and humanity; and thus it was, that great Origen's ſchool was open to women as well as men.

When thus it happens, that females in general ſhall be better taught, and a more extenſive proviſion of employment ſtrictly reſerved for them, *and them only*: — when they ſhall experience more ſober friendſhip

ſhip from the world, and leſs adulation, tis then that we may expect to ſee them with ſufficient wiſdom and reſolution, to ſcorn at, and trample under their feet, the various proffers of diſhonor; and hence rejoice to witneſs the reproachful catalogue of Seduction get leſs. It is then that men, with true reſpect and eſteem, would approach thoſe bright conſtellations, thoſe *fair ſuns*, not ſo much to heat, as to enlighten, to cheer, and entertain them.

That females, who ought to be the comfort, the pride, and the ornament of creation, ſhould, by the trammels of proſtitution, not merely become diſguſtful, but even dangerous, is really a very ſhocking, *mortifying* thought!

Such a woman with the thoughtleſs, and the *abandoned*, is the ſport of vulgarity, and the mockery of vice itſelf, while every compaſſionate eye ſurveys the wreck of virtue and the overthrow of all that is precious, with moſt poignant grief;—to this perſecuted victim remonſtrance utters not a word, nor does accuſation betray a look: reſentment pauſes, till the tale of miſery ends, when inſtantly ſhe flies to the perpetrator of this ignoble havock, and with boiling indignation, pours on his guilty head the vengeance of her generous rage—ſhe impatiently talks of *Brutes*, of *Liars*, of *Cowards*, and of *Murderers*, and then reſolutely ſtares at the *pale*, the *conſcious*, and trembling *Seducer*; and ſays to him, "*Thou* art the man;" and ſurely the charge is by no means wrongfully made, nor would it be difficult to prove, that the whole magazine of guilt, every feature of miſery and diſhonor,

diſhonor, either by cauſe or conſequence, may be chargeable to the Seducer, who, like the rattleſnake, ſtrives to faſcinate by looks, and then deſtroy! who ſwears by the holy ſanctuary of Heaven, perpetual love, fidelity, and protection; and all this merely to dazzle the credulous, timid, and vanquiſhed female, that he may gratify, in her irreparable ruin, the *deſires of* a laſcivious goat! betray her with a kiſs,—and then *abandon, ridicule*, if not *defame* her;—*hideous, deteſtable* character!—She, who but a few hours ſince was the *darling*, the joy, and the cordial hopes of declining years: now abhorred by her friends, and rendered a ſpectacle too wretched for herſelf; her reputation murdered, and herſelf deſtined to all the horrors of proſtitution, diſeaſe, and penury!—let looſe to the ſcoff, to the inſult, and to the beggary of the

world!——By man ſhe was betrayed, and therefore, on man ſhe plots *revenge*; or as *Millwood*, in her defence to *Thorowgood*, for her perfidious conduct to *Barnwell*, with all the energy of truth, thus expreſſes herſelf:

" Women by whom you are the ſource of joy,
" With cruel arts you labour to deſtroy:
" A thouſand ways our ruin you purſue,
" Yet blame in us thoſe arts firſt taught by you.
" Oh! may from hence each violated maid,
" By flattering, faithleſs man, betray'd,
" When robb'd of innocence and virgin fame,
" From your deſtruction raiſe a nobler name,
" To right their ſex's wrongs devote their mind,
" And future *Millwoods* prove to plague mankind." *

Among the *Athenians* it was enacted by *Solon*, that the man who raviſhed a free woman, was fined a hundred drachms; he

* *George Barnwell*, Act IV.

who

who only enticed her, twenty drachms, or, as ſome mention, two hundred; for it was conſidered a greater injury to corrupt a woman's mind than her body;—but the man who forced a free virgin was to pay a thouſand drachms; and whoever deflowered one was obliged to marry her. Nearly the ſame good diſcipline did the Jewiſh laws enforce: the man who decoyed and ſeduced a virgin with them, was obliged to pay the father fifty ſhekels of ſilver; for ſo ſacred and ſo honorable was chaſtity conſidered among the Jews, that if a man married a woman who had not the proofs of her virginity, on complaint of the huſband to the father, the damſel was brought to the door of her father's houſe, and the men of her city were allowed to ſtone her to death. But if a man by *abſolute violence*, had ſeduced a damſel, ſhe was exonerated from the imputation of guilt, and the *man*, in ſuch a caſe, was

was puniſhed with death. Adultery, which is a ſort of more criminal ſeduction, was conſidered by them ſo grievous a ſin, that they puniſhed both the man and the woman with death; for each of them were brought out * to the gate of the city, and were ſtoned with ſtones till they died.

Adultery, except only that kind, which was frequent in ſome parts of *Greece*, was conſidered as a moſt flagitious crime.

Lycurgus, the *Spartan* law-giver, tells us, that the beſt expedient againſt jealouſy, was to allow men the mutual freedom of each others' wives: this he made a very commendable piece of liberality; laughing at thoſe who thought the violation of their beds ſuch an inſupportable affront, as to

* Deuteronomy, Chap. xxii.

revenge

revenge it by murders and cruel wars.—He conſidered children not ſo much the property of their parents as of the commonwealth; and therefore when iſſue was wanting, ſuch an exchange of wives with the young and healthy, he thought allowable on both ſides; but that the royal blood might be preſerved unmixed, and remain in the ſame lineal deſcent, this freedom was denied to them: but notwithſtanding this liberty to others, which was founded on mutual conſent, they accounted all other adulteries as the moſt henious of crimes—and while they kept to their ancient laws, were wholly unknown to them. For we are told by *Plutarch*, that *Geradas*, a primitive *Spartan*, being aſked by a ſtranger, what puniſhment their laws had appointed for adulterers, replied, " that there were " no adulterers in his country." But returned the ſtranger, " Suppoſe there was

" one,

" one, and the crime proved, how would " you puniſh the offender?" He anſwered, " that the culprit muſt pay to the plaintiff " a bull, with the neck ſo long, that he " might reach over the mountain *Tagetus*, " and drink of the river *Eurotas*, that runs " on the other ſide."

The man ſurpriſed at this ſaid,—" why, " 'tis impoſſible to find ſuch a bull." *Geradas* ſmilingly replied, " 'tis juſt as poſ- " ſible to find an adulterer in *Sparta*."

One, among the many of the *Athenian* puniſhments for this crime, was, putting out the eyes of the adulterers, depriving them thereby of thoſe organs which firſt admitted the incentives of luſt.

Adulterers were likewiſe left to the mercy of any man who caught them, who had a free

a free liberty of torturiug, mangling, or murdering them in any way he pleaſed; and we find one of their chief magiſtrates inflicting a moſt ſingular and ſevere ſentence on his daughter, and the man who was caught in adultery with her: he yoked them to a chariot till the man died, and afterwards ſhut up his own daughter with a horſe, and ſtarved her to death!

To conclude, *Seduction* is the crying, fatal ſin of this our civilized country; it is like *Pandora's* box, from whence has fled out every kind of evil: it has barbarouſly ſevered the daughter from the parent, and the parent from the daughter: it has ſeparated friends, and made deſolation in families; it has proclaimed open war,*

* For an unlawful love put all Greece in arms, the flames of which reduced the goodlieſt city of Aſia to duſt.

committed duels, ſuicides and murders; it has peopled the ſtreets with miſcreant wretches——it has inſtructed gamblers, emboldened highwaymen, and directed the forgerer's pen—it has crouded gaols, and furniſhed gibbets:—if puniſhment, therefore, as it ought to be, was proportioned to the offence, how ſtriking, how effective ſhould be that pronounced againſt the *Seducer*.

Whatever a man really loves, he will not attempt to *injure*. A woman's chaſtity is her all, and if he has taken that away, every poſſible reſtitution in his power is but fair and honorable:—— Marriage, in ſuch a caſe, is the only one; it is a merciful, and it is a natural one—and which, for the guardianſhip of female virtue, for the protection

of

of good, and the prevention of evil, ought to be inſiſted on as a univerſal law.

ESSAY IV.

PRIDE.

IT is not much disputed in the schools, but that the very *first* act of the *first* creatures was that of Pride; before any other beings were made with whom they could either be compared or preferred, they were proud of themselves. The pride of the Pharisee, "That he is not as other men are," is but a comparative pride; but that of the Fallen Angels was positive and original.

Our

Our parent *Adam* was not proud when alone; but when *Eve* was made, and thus two perſons came together, the contagious fire directly burſt forth, and has ever ſince become the epidemic fever of univerſal nature.

This original ſin of Pride ſo much reigned among the firſt Philoſophers, that they could eaſily diſcern it in each other, although they would not acknowledge it in themſelves; hence *Plato* and *Diogenes* accuſed each other—*Diogenes* ſaid, "I tread upon *Plato*'s vain ſtudy:" to whom *Plato* replied, "O *Diogenes*, how much pride doſt thou diſcover in ſeeming not to be proud!"

Another Philoſopher ſeeing the veſſel wherein *Plato*'s vomit lay, ſaid, "I ſee *Plato*'s choler, but I don't ſee his pride;" intimating

mating thereby, that *Plato*'s pride was too deeply rooted to be brought up:—And this pride, which ſo notoriouſly poiſoned the diſquiſitions and enquiries of the ancient Philoſophers, which made them ſo intemperate in their deſires after knowledge, has been kept up to the preſent moment among mankind, and is the darling primary ingredient in all their civil and religious fomentations:—Even Brutes themſelves are not exempt from its dominion, for they will diſpute as hotly for the leading of an herd, as Princes do for the conqueſt of a kingdom.

Her reſidence is in the heart, from whence ſhe gives out her orders as a Sovereign, and employeth all the paſſions to gratify her wiſhes: Envy, Hatred and Malice fight in her behalf; and by an effect which clearly proves her ſway, ſhe perſuadeth

perſuadeth even the mildeſt of all paſſions to be ſubſervient to her worſt deſigns; and ſo abſolute in her authority, that ſhe has turned Love into Hatred, and Pity into Fury.

Avaricious men have been ſo much convulſed by Pride, that they have even been *prodigal* at her ſhrine. Ambition itſelf, to pleaſe revenge, has *trampled* upon *diadems*: Pride reigns as well among people that are civilized as among Barbarians; and where ſhe has not as yet introduced the muſket and the ſword, ſhe has employed the bow and the arrow. Men, women, and children, in all ages, and in all nations, have been tormented by this paſſion, and all the rights of Nature have been violated at her ſolicitations.

Analyze

Analyze every ſort of miſchief—and, however artfully it may be concealed in the compound, yet pride muſt, and will be detected, to be one of its primitive principles;—ſhe will ſtoop even to meanneſs itſelf, and from the tyrant will become the ſycophant, to favor her contemptible views. We cannot therefore but admire the holy indignation of Heaven, on account of this offence;—ſince from *eternity* Omniſcience read the hideous volume of guilt bound up in *one* word, and *that word* is *Pride!* What ſacrifices has ſhe not made to glut her ſavage appetite?—Racks and tortures have been her amuſements; ſhe has ſlain her millions—and wantonly ſpilled the blood of ſaints! And ſo conſtant is Pride with man, ſo cloſely clings to, and purſues him, that ſhe is preſent with him in proſperity, and does not forſake him in adverſity, but follows him through all the ſtages

of life; ſhe rocks him in the cradle, lies down with him in the grave, and even there ſtrives to immortalize herſelf by ſulſome monuments, on poor man, whoſe pedigree is duſt, and unto which he knows and *ſees* that he muſt ſoon moulder to again; does this domineering—phantaſtical pride, impoſe and ridicule! But let him take a peep into the horrors of a mad-houſe—into the miſeries of a dungeon—the pangs of hoſpitals, and the putrefactions of church-yards—and ſurvey in each, or in all of theſe, his *own* compoſition, and very pitiable portrait!

The blood which is drawn from the vein of a monarch, has not a more royal aſpect than that which is taken from the vein of his ſlave;—they have both the ſame properties, and are alike diſpoſed to ſtench and corruption!

The

The groans from a bed of down, ſound no prouder than thoſe from a bed of ſtraw, and diſeaſe of every kind uſually finds in wealth and pampered dignity fitter materials for her ſport and correction, than ſhe does in the poor and laborious: and if learning and high mental acquiſitions ſhould vauntingly rear their altars for proud admiration, let us plainly aſk them, what they are in poſſeſſion of, that they did not receive? "Know thyſelf was the "ſage Delphic oracle."—And the confeſſion of an *Athenian* philoſopher, famed for wiſdom, proved that he had attained to this difficult but great underſtanding.

"I know one thing," ſays the learned *Socrates*, "and that is, I am ignorant of "every thing:"* for as ſhips which are the

* Hoc unum ſcio, quod nihil ſcio.

heavieſt laden, ſail loweſt, ſo a mind richly ſtored with ſound and genuine philoſophy is the moſt humble. Vain man, ſays a ſacred Penman, "would be wiſe, though man be born like a wild aſſes colt."

Preſenting him, therefore, with that picture, and after beſeeching the proud man to examine his family likeneſs, I will leave him, *if he muſt be proud*, to bray it with the aſs!

ESSAY

ESSAY V.

DUELLING.

AS in my Letter, which is annexed to theſe Eſſays, on the brutal practice of Boxing, the ſubject of Duelling has been hinted at, and as the arguments uſed againſt the firſt, are in many inſtances applicable to the laſt, it will make unneceſſary a repetition of ſuch arguments as have been offered in another place, and of courſe confine the preſent Eſſay to a ſort of unavoidable and privileged conciſeneſs,

neſs, notwithſtanding the enquiry is preſſing and extenſive. The practice of Duelling can claim no better origin, than the times of Gothic ignorance and barbarity, although pride, imperious, haughty pride, has tyranniſed it into cuſtom.

That natural and commendable fear, which is incorporated in the ſoul of man, and which, in fact, is given to the whole animal race, as well to *guard* as *preſerve* life from ſurrounding dangers, muſt appear to be ſet at nought, when Pride's choler ſhall dream of affront, or when her cockatrice egg of honor ſhall perchance be moroſely hatched.

That a cuſtom approaching ſo nearly to aſſaſſination, ſhould have been ſuffered ſo long to prevail, in a civilized ſtate, is a matter of real aſtoniſhment;—but that the

neceſſity

neceſſity of it, for the preſervation of order and good manners, ſhould have been *ſoberly* inſiſted on, is not only a matter of the groſſeſt injuſtice; but if the ſubject were leſs ſerious, one might add, of ridicule too;—it ſhould be the object of juſtice and humanity, in every inſtance, to proportion the puniſhment to the crime.

Suppoſing a perſon to have given an offence for which no legal redreſs can be obtained, (and hardly can a caſe of *real* injury be mentioned where it is ſo,) but even allowing the poſſibility of contriving one—can it be fairly conceived that there is ſo *huge* a defect in the code and police of our laws, as to call upon individuals to ſupply, by the moſt *bloody* diſcipline to each other, that which the Legiſlator has no where provided for?

The

The penal laws of this country are univerſally confeſſed, to be ſanguinary enough already, without this additional voluntary tack on to them—and an Engliſh Jury is ever diſpoſed to give generous damages, where honor, character or profeſſion, are either *injuriouſly* attacked, or miſchievouſly pointed at.

To *honor* the King, is, to obey his laws, but to diſhonor him, is to rebel againſt them:—let the military man, therefore, who apologizes, that with the ſituation he holds, the occaſional neceſſity of duelling accompanies it, reconcile, if he can, as a man of genuine honor and truth, the practice of Duelling, with the ſolemn oath adminiſtered to him, of allegiance to the King,—*his laws* and government! Till then, let not ſuch an apologiſt dare to blaſpheme the word of honor, in vindi-

cation

cation of his traiterous rebellion to thoſe laws he has ſworn to protect and obey, and in direct violation of his own oath! Let all thoſe who hold rank or departments under the crown, make the ſame application to themſelves, and if they pretend to honor, let them take heed to be ſtrictly clear of perjury! And to ſuch as are engaged in the more temperate, induſtrious and humble walks of life, few occaſions, and leſs inclination, to ſuch ferocity will beſet them;—for, when men are employed in virtuous actions, the mind is ſeldom in a poſture, or, in truth, has leiſure, to be tempted by evil ones; and hence it is that we find, the diligent, the ſober, and the peaceable, are ſcarcely ever thus expoſed:—But among the votaries of duelling are to be found, the *idle* and the *diſſipated*, the *debauchee*, the *gambler*, the *ſeducer*, and the *adulterer!*

O Such

Such are, for the greater part, the very honorable patrons of the piſtol—whoſe bullets have ſomewhat in them ſo very chemical and magnetic, that they can extract a ſpirit of honor out of the dunghill of unworthineſs; and ſo admirably balſamick and ſpecifick, that they can repair honor, and give immediate eaſe and ſatisfaction to every kind of pain and grievance. This is the Gentleman's noſtrum, which cures all complaints, and is too precious to be adminiſtered among the vulgar:—tis the privilege of *Gentlemen only* to taſte its faſcinating, ſalutary effects—it is for men of family, of rank and education, to be put, like cocks on a Shrove-Tueſday, and receive the very deſirable ſatisfaction of either being crippled and diſfigured, or elſe pelted out of life with the ſame kind of materials as uſually terminate the fate of a ſparrow, as are the

opprobrious

opprobrious death of a cowardly officer—the fate of a highwayman, and the deſtruction of a mad dog; but yet, notwithſtanding all this, ſo great a favorite is the Piſtol, ſo much in love are Gentlemen with it, (though common people ſometimes preſume to uſe it) that they will not attempt any other mode of adjuſting their differences.—No, this is the patent way of dying; and even to murder and death, people muſt follow faſhion!—— Tis true that the ſword ſometimes ſupplies the place of the piſtol, with which, after a few adroit ceremonies, the *fatal thruſt* is made, or elſe the mangled victim lies ſtretched on the ground, convulſed and diſtorted with the ſharpeſt agony, rending the very air with groans, and deluging the earth with human blood! hideous ſpectacle! and what ſtill increaſes the hateful cruelty, is, the reflection, that

friends and intimates, nay, even relations, have pointed at each other theſe inſtruments of untimely death, in daring defiance of Almighty God—of all good law and order—of every compaſſionate, tender and forgiving ſentiment.

Is it becauſe that men will not wear the name of Cowards that they muſt commence Barbarians, expoſe to, and puniſh with a violent death the man, who might not have *deſigned* to offend, or, at any rate, might have been wrought upon to acknowledge his error, and make every poſſible reſtitution, had application for ſuch purpoſes been *well-timed,* and not introduced with the menacing ſcent of gunpowder; for, in that caſe, it directly takes fire, and like the electric fluid, is immediately conveyed to both parties, as well to the offending as the offended; and the man who was ready

to

to have apologized for his miſconduct, had a real friendly remonſtrance been made, will ſtartle from it when that apology is *demanded* in a *formal*, intimating manner, and for no other reaſon, than leſt he ſhould appear to ſhrink from what is ridiculouſly conſidered the teſt of honor and of courage:—and it is to be lamented, that friends and ſeconds, who are called upon by the different parties, to ſettle the preliminaries of right between them, and in whoſe power it evidently muſt be, by various contrivances, to heal the breach, as it were, by the *firſt intenſion*, and put out the dangerous ſpark of contention, are often incendiaries inſtead of engineers;—for it may be reaſonably ſuppoſed, that very many duels have been fought, where the event, on one ſide or the other, has been death, which in every view of its pretended neceſſity, might have been prevented

vented by the interpoſition of *real friends*—inſtrumental ſuch, indeed, have been to ſtain the departed ſoul with the laſt foul act of ſuicide, and hurry it before an avenging God!—it may be, that they have plundered from ſociety, an ornament, and cauſed friends to be miſerable! They may have unfeelingly torn the huſband from the wife, and made her a comfortleſs wretched widow! while children, who, but a few hours ago, with darling fondneſs, caught their fathers ſmiles, now ſurvey him a mangled corpſe, and, perhaps, are deſtined to perpetual miſery and want!

But if friends, as they are called, can thus be cruel, will the parent, will the ſon, thus ſteal away from his happy home?—Will he have *courage* to be ſo inhuman to thoſe who dearly dote on, and look to him, and *can only look to him* for protection

protection and for ſupport? Can he *abandon* all affection, and violate every duty to *God*—to himſelf—to his family—and to the world? Yes. 'Tis an affair of honor, the Duelliſt replies; he dreads to be thought a Coward, and keeps aloof! Yet, to be delivered from the bondage, the fears, the remonſtrances and the panicks of his heart, what ſecret apologies would he not make, what condeſcenſions would he not ſtoop to, provided the *act* could be *as ſecret as the thought?* and let the duelliſt deny this if he can. But though the blood thus tremulouſly creeps in his veins, he receives ſome cordial, that he ſhall not be thought a coward, but will be journaled among the brave: the fear of the one, and the pride of the other, and withal the great chance he reckons in an *erroneous flight* of his opponents bullet, cheriſhes him to the field, and pours a gigantic drop of hope on his fluttering

fluttering pigmy ſpirits! Hence will he puniſh and overcome the genuine and honorable feelings of nature, inſult his God, be a barbarian to his family, becauſe he is *afraid* of *man*, and therefore makes a mean ſurrender of his own judgment, and offers violence to himſelf!

If in defence of Duelling it be aſſerted, that the practice of it prevents bad manners and preſerves good; it is in that view but held out as a ſort of birch or bug-bear to naughty boys, and ſeldom rectifies the *principle*; good minds require it *not*, and *bad* ones are ſeldom *amended* by it:—for theſe laſt preſume on the experience of paſt rencountres, which, while it hardens and familiarizes them to ſuch danger, gives them at the ſame time, ſkill and ſuperiority in the practice; and hence denies, in a great degree, what is often urged in

ſupport

ſupport of duelling, that it is, to both parties, equally a fair mode of defence!—But the grand objection of all is, that this mode of redreſs ſtrikes at the very root of *juſtice!*

Correction was not intended for the *innocent* but for the guilty—Duelling makes no diſtinction, nor can it diſcriminate between them—it points vengeance to both, and equally expoſes both to a violent and immediate death.

The villain who has aſſaulted the virtue of a wife or a daughter, and made the vileſt attacks on character, is allowed to heal the wound, by giving to the injured perſon and his family, the unſpeakable ſatisfaction of murdering him afterward with a piſtol! Is this bravery? Is this honor? Nearly about the ſame as though a

man, who had been robbed and ill treated by another, ſhould preſently demand the ſatisfaction of caſting lots, which of the two ſhould be turned off at the gallows!

So cruel, ſo *abſurd* a ſport, therefore, of life and honor, as duelling certainly is, ought reſolutely to be oppoſed and ſhunned by every man of ſound underſtanding and manly good principles; and a very few of ſuch *perſevering* examples and authorities, would very ſoon render duelling as opprobrious and blood thirſty, as it is now conſidered faſhionable and courageous.

But then, ſays the advocate for Duelling, if you cenſure this practice as baſe, and wholly ſet it aſide, you throw the doors wide open to *perpetual* inſult, and take away all reſtraint on good decorum and manners; and as the preſervation of honor

is

is equally dear to a man as life itſelf, duelling is the only redreſs when that is invaded :—But if the preſervation of this ſort of honor, which neither *law* nor *equity* can relieve, be of ſuch moment, ſurely the acquiſition of it may be equally ſo; and where men have no real title to it beſides, they may ſeek occaſion to purchaſe it in this kind of way.

But to aſcertain, in ſome degree, how far honor is concerned in duels, we muſt go back to the more frequent of their cauſes, and they will appear nine times out of ten, to originate either from *jealouſy*, *gambling*, or *intoxication!* *Honor* is ſtudded round with all the virtues of the human ſoul—and does not herd with the debauchees of a brothel, or the plotters of female ruin—is not acquainted with the tricks of a gaming table, nor the ſquabbles

of midnight reveling—is neither envious, injurious, cruel, nor defaming—but abhors them all, and will not have her name called in queſtion by any of them; as ſhe is of too high deſcent, too chaſte, and too amiable to be related to the *cauſes*, ſo ſhe diſdains to acknowledge the conſequences, and too proud to aſſociate with their abettors; but the Duelliſt will go on to produce a caſe, where honor, and that only, is ſo aggrieved and ſo circumſtanced, that no ſuitable redreſs can be had elſewhere, and therefore has recourſe to the piſtol for that ſatisfaction, which neither law nor equity have provided for:—If even this were the fact, what ſatisfaction to a reaſonable man can a duel afford? Will it *purify* his character if *contaminated* before? And if it be only for the ſake of puniſhing the tranſgreſſor, he cannot do that without involving himſelf in the ſame correction;

(a fatal

(a fatal one perhaps too) and true honor does not allow ſuch groſs injuſtice, and unprovoked cruelty.

It is indeed to be lamented, and a very ſerious reflection it is, either on the wiſdom, the juſtice, or the humanity of ſociety, that in all thoſe inſtances where ſatisfaction cannot otherwiſe be had for affronts, they have not contrived among themſelves ſome mode of diſcipline, ſuch as would mark the *culprit*, and *him only*, with that kind of opprobrium, which ſhall be adjudged to be proportioned both to the nature and the malignity of the offence. For ſo good a purpoſe, let there be a Court of *Appeal!* and as in the Eccleſiaſtical Court, for the good diſcipline of the Church, there are writs of excommunication till the delinquent atones for his treſpaſs;—and as there is already eſtabliſhed in this metropolis,

" a Guardian

"a Guardian Society for the protection of mens' property againſt ſwindlers and ſharpers," ſo let a Guardian Society be ſet on foot for the protection of honor, againſt the baſer attacks of Bullies and Blood-hunters—miſchievous, quarrelſome, and ill-minded men. In this inſtitution, properly conducted, let all affronts, whether real or doubtful, be ſettled in a fair and reputable manner; let ſocieties of this deſcription be eſtabliſhed in every town and country, ſubject of courſe to various laws, conditions, penalties, and the like, and the principal one to be in the metropolis, whoſe decree ſhould be final—but where appeals in diſputed points from other quarters, might at all times be made: a correſpondence between the ſocieties ſhould be kept up, and every year a general account of their proceedings ſhould be ſent out to the world, and an alphabetical catalogue of

ſuch

ſuch refractory, obnoxious, quarrelſome, and dangerous names as are known to them, ſhould, on no account, be omitted, by way of caution to the public, and as a warrantable excommunication of their perſons from all *peaceable*, reſpectable, orderly, and genteel ſociety, and as a juſtifiable deteſtation either of their abuſe, or their challenges.

Such is the bare outline of ſome ſort of ſubſtitute for Duelling, and if it ſhould be ſo fortunate as to deſerve attention or improvement, or ſtir up ſome better idea, it may be inſtrumental to the moſt happy effects, and if ſanctioned by men of *rank* and *faſhion*, Duelling would ſoon degenerate into its deſerved abhorrence;* they

* Deteſtabilis duellorum uſus fabricante diabolo introductus ut cruenta corporum morte animarum etiam perniciem lucretur, ex chriſtiano orbe penitus exterminetur.

Counc. Trent. ſeſſ. 25. ch. 19.

would

would by theſe happy means reconcile differences, promote good underſtanding and friendſhip among mankind, and ſpare the laviſh expenditure of human blood from *reddening* the earth! Such a praiſe-worthy, God-like undertaking, would rejoice and honor them in life, and reward them with comfort in death!

ESSAY

ESSAY VI.

SELF-MURDER.

WERE it not that mankind had given ſo many horrible ſpecimens of this very *unnatural* ſin, human reaſon could hardly be perſuaded, that nature could poſſibly commit ſo barbarous an outrage againſt herſelf.

Life, the precious *loan* to man from its Almighty Author, is of ſacred and immortal

 principle;

principle;—it is an emanation from God himſelf! "For he created man in his own image, and breathed into his noſtrils the breath of life, and man became a living ſoul!"* Will man not therefore ſhudder, to make a ferocious attack on that which is of divine original? Will he dare, by ruffian violence on his own body, to pollute the ſpirit, and *thruſt* her out of the fleſh, to take the abrupteſt flight, and appear before Heaven's tribunal reeking with *blood* and *murder?* He will—he is tired of life!

Friends betray and enemies perſecute, fear and diſgrace, poverty and deſpair, in fact, calamities of every deſcription ſo diſtract and torture him, that, under this intolerable weight of miſery, imagine him

* Gen. ch. i. v. 27.—ch. ii. v. 7.

to

to ſay, that he can bear up no longer, and therefore, ſeeks in the grave a requiem from all his troubles; or elſe, what is ſtill worſe, he tells you, with a proud contempt of life, that he will not hold it ſubject to thoſe caſualties, which are inſeparable with degraded nature; and will go ſo far as even to applaud the courageous act of *ſelf-murder*, and call it a Roman virtue! But though a *Heathen* gloſs is borrowed to varniſh over ſo foul an action, yet *pride*, *cowardice* and *infidelity*, will be found at bottom, almoſt in every inſtance of ſuicide, to have been the real adviſers!

That examples of ſuicide are to be produced from the Heathen world, we have ſufficient proof; and in caſes of peculiar *extremity*, ſelf-murder was conſidered by them both as neceſſary and laudable: hence it was that *Demoſthenes* and *Hannibal* are

ſaid to have been conſtantly provided with an effectual poiſon to diſpatch themſelves, rather than they would fall into the hands of their enemies.

The Stoick Philoſophers, who conſidered all things to lie under an irreſiſtible neceſſity; and the Epicureans, who expected no future ſtate, conſiſtently with ſuch principles, abandoned themſelves to theſe fatal courſes; as alſo did many Indian Philoſophers.

Poets and orators never ſeem more eloquent, than when they deſcribe the death of *Cato*, who, not able to endure *Cæſar*'s government, though he had born with *Pompey*'s, " plunged a dagger into his breaſt, tore his own entrails, and that he might taſte death, rent his ſoul from his body, and that with his own hands." The moral

moral *Senecca** never ſpake in higher praiſe of virtue than he did of this action; he imagined that all the Gods deſcended into Utica to conſider this ſpectacle.

Plato himſelf, when he commands thoſe only to be interred in loneſome ſolitary places, and without the uſual ſolemnities, who, through *cowardice* and unmanly *fear*, butchered themſelves, evidently implies ſome palliation and excuſe for thoſe who killed themſelves on ſome very urgent and honorable occaſion:——But the unlimited practice of ſuicide was conſidered, even by the *Heathen*, as opprobrious, and thoſe who were guilty of it, except in *very extraordinary inſtances*, forfeited their rights

* Liquet mihi cum magno ſpectaſſe gaudio Deos, cum vir ille acerrimus ſui vindex gladium ſacro pectori infigit, dum viſcera ſpargit & animam manu educit.

Sen. De. Provid. c. ii.

to

to decent burial, and were clandeſtinely put into the ground, for they were conſidered as enemies to their country whoſe ſervice they deſerted; for which reaſon *Ajax*,* the ſon of *Telamon*, was not reduced to aſhes, as the cuſtom was, for it was declared by *Calchas*† to be a profanation of the Holy Element, to conſume in it, the bodies of ſuch, as had occaſioned their own death.

Such then is a brief but fair ſtatement of Heathen opinion on the preſent ſubject, and ſo far were they (except in thoſe very ſingular caſes already alluded to,) from encouraging ſelf-murder, that they reſented it as cowardly and unmanly! But if even their opinion had been exactly the *reverſe* of this, does it follow, that becauſe for want of Chriſtian principles, the unen-

* A Greek warrior. † A Greek ſoothſayer.

lightened

lightened Heathen embraced his own death, that ſuch remote example and authority ſhould be quoted and copied by ſuch as are differently taught, by *ſociety*, by *cuſtom*, and by *God* himſelf; in what they have recorded as worthy of praiſe, let it be applauded and imitated, but in that which is notoriouſly bad, both in its *nature* and *effects*, though done by the ancient, the learned, and the valiant, no man but a madman would refuſe to avoid.

Let us now endeavonr to make good on Suicide the charges of *cowardice*, *pride* and *infidelity*, in their regular order.

Courage is that virtue which ſupports the mind under a ſenſe of danger, and gives him fortitude to meet it; it is for want, therefore, of this manly reſolution, to combat againſt the various adverſities of

of life, that men, by ſuicides, make a mean ſurrender of their own exiſtence; and afraid of their enemies, of confronting their accuſers, and outliving their diſgrace, or frightened at the uproars of a clamorous conſcience, by ſneaking out of life, they imagine that they evade and are hid from all!—but theſe are the impreſſions of rank and cowardly fear! "Better to bear thoſe ills we know, than fly to thoſe we know not of."

To cowardice, haughty ambitious pride, which cannot brook diſappointment, muſt be added:

Caligula, a Roman Emperor, is ſaid to have been ſo much offended with the Heavens, when their thunder hindered his ſports, that he challenged his Gods to fight with him, and in the pride of his heart thus

thus addreſſed them: " Either," ſays this profane Emperor, " take me out of the world, or I will take you out of it!"

Not much ſhort of this does the ambitious man either think or expreſs, whoſe towering hopes are balked and chagrined, and rather than ſubmit to weather out the ſtorm, he foams into violence againſt himſelf.

To this headſtrong pride we muſt place infidelity as another cauſe of ſuicide, and wherever the firſt abounds, there is generally, in a greater or leſs degree, a portion of the laſt:—That the ſelf-murderer proves himſelf to be highly charged with infidelity, is ſufficiently evidenced, by the effrontery of the action itſelf; 'tis not like the common frailties which human nature may at times be led aſtray into, and which, by

contrition, and God's mercy, they may live to atone for. No, the ſuicide cuts off that opportunity!—He ſurely muſt doubt within himſelf the exiſtence of a God, or diſbelieve in future rewards and puniſhments; or to ſay the very beſt, rather than ſurvive the preſent *certain* pangs, he will take his chance of future ones, and run the hazard of the die!

Theſe, or ſomewhat like theſe, muſt be the deluding hopes of the ſuicide, before he makes a paſſage for the guilty ſpirit to eſcape, dangerouſly contaminated with that crying ſin of *murder!* and *ſelf-murder!* of which, we dare not ſay that he can poſſibly repent. The dead carcaſe, and even his *memory* become ignominious on earth, and the ſoul, *affrighting thought!* is at the diſpoſal of that avenging *direful God*, who cannot lie, and who has ſolemnly proteſted,

teſted, " That the wicked ſhall be turned into Hell; and that as the tree falls, ſo it lies."

Start! then at this idea, ye who are plotting *now*, and *when*, and *which way*, to become *your own aſſaſſins!* for though it is the act of *madneſs*, yet, they are not all *madmen* who commit it; but this is the province of *others* effectually to determine—they can give a verdict of the *foul* deed, and order the brutal corpſe to rot in *diſgrace!* and they ought, without *reſpect to perſons*, where proofs of deliberation and deſign have appeared, to diſcourage this ſin, ſo far as is really in their power, and for which purpoſe they are delegated by ſacred oath; let them not, becauſe of the *unreaſonableneſs* of the action itſelf, conclude, that the perpetrator was inſane; unleſs they will extend the apology, and make

all men mad, who are *occaſionally* guilty of *unreaſonable* and raſh actions; it cannot be mercy to the dead thus to *torture* the interpretation, but to the living it might be humanity to declare the truth, by tending very much to deter and leſſen the practice; for there are many, who, *proud* of their *perſons*, are yet *mean* to their *ſouls!*

The *common murderer* is oftner more ſhocked in the reflection, that his body, after death, is to undergo diſſection, than he is apalled even at death itſelf! nor are ſuch impreſſions confined to the *vulgar* and *illiterate* only, for well taught minds are equally tenacious of the reverence due to their memories and to their aſhes!

Let Jurors, therefore, whoſe office it is to ſurvey the ſelf-mangled corpſe, ſeriouſly notice theſe obſervations, and behold with

equally

equally a reprobating eye, the turpitude of the actor, whether he has ſtrangled himſelf in a hay-loft, or chilled his blood with poiſon—or whether, to ſtifle life, he has plunged himſelf into the deep—or whether he has driven away exiſtence by the force of a bullet—in all theſe caſes, (except only thoſe of *real* and *evident* inſanity) whether they are viewed in the deſolate garrets of poverty and wretchedneſs, or in the lackered chambers of wealth and dignity, the conſciences of Jurymen are ſolemnly appealed to for impartial truth!

But let me return with a word of advice to him who is overwhelmed with troubles, and ſharply ſtruggling and debating between life and death! and endeavour to ſet before him, if not a *cure*, at leaſt to offer a remedy, to ſooth his agony, and calm it into reſt! and Chriſtianity promiſes

miſes both of theſe!—There is no ſituation of man, however *deſperate*, but Heaven has written for his uſe a cordial, ſalutary preſcription! and it is no *ſmall comfort* to be aſſured, that God rules on earth as well as in Heaven, and although he even ſuffers oppreſſion and wrong to happen, tis yet for ſome hidden wiſe purpoſe; every temptation and trial which is permitted to beſet us, is to call forth the exerciſe of ſome Chriſtian virtue, to warn us from ſome evil, or awaken us to ſome good.

The Almighty Father has promiſed, in his own good time, deliverance and ſuch means of eſcape, as human nature can neither foreſee nor imagine; in the moſt deplorable and hopeleſs caſes of human miſery, miraculous *unthought* of inſtances of Divine favor and relief, have as *ſuddenly*, as they have *ſtrangely*, been made manifeſt!

He

He that pulls down is the ſame as he that builds up! and he applies ſuch diſpenſations as are beſt fitted to our different diſpoſitions, and frequently ſends an eventual bleſſing in the diſguiſe of a ſore affliction:—Men only can judge by the bloſſom, but there is one who ſees it long before it is in the bud!

Let us inſtead of envying, perhaps more the *appearance*, than the *real* happineſs of others, conſider how many are in want, even of thoſe comforts which we poſſeſs, and how little we *deſerve* them ourſelves. Let the reflection of having been brought through paſt difficulties and *trials*, encourage us to hope, that the ſame Divine protection and ſuccour will relieve our preſent ones.

Hope *alone* does *wonders!* ſhe is the ſheet anchor of the ſoul:—The huſband-

man,

man, by the encouragement of Hope, plows again the ground after a bad year. Mariners remount their veſſels after a ſhipwreck, and cozened by Hope, forget the horrors, the ſtorms, and the perfidy of the ſeas. Soldiers return to battle after a defeat! and comfort themſelves with the idea, that Fortune will grow weary of always befriending one ſide:—In fact, there is ſcarcely any unfortunate condition, which may not receive a cordial from this paſſion. She follows galley-ſlaves to the gallies, enters priſon gates, comforts the ſick bed, and aſcends upon the ſcaffold with the culprit; nor will ſhe abandon that perſon, who does *not, firſt of all*, abandon her.

But when human nature, diſbelieving the providence of God, and refuſing conſolation and hope from his promiſes, and defying his moſt awful treats—when men thus

thus cut away the cord of communion and ſafety, and throw themſelves out of all Divine protection, tis then, and only then, without the Almighty pilot, that deſerted nature, in the cloudy midnight tempeſt, daſhes againſt the *alarming*, *fatal* rock of SUICIDE!

ESSAY

ESSAY VII.

LYING.

WITH whatever degree of readineſs many of the frailties of life are acknowledged, there is hardly to be found, among the various deſcriptions of mankind, an *iudividual inſtance*, where, with the errors of his character, he will allow it to be tainted with the name of a LIAR! for there is ſomething ſo peculiarly odious and mean in that vice, that the *bare charge* of it is no ſooner made, than it is paſſion-

ately reſiſted! and a great happineſs to mankind it truly would be, if the practice of this crime was as tenaciouſly abhorred.

There is ſomething ſo manly and amiable in Truth, that although ſhe often bears teſtimony againſt herſelf, and will not diſſemble to ſerve her beſt admirers, yet, through her candour and openneſs, ſhe ſeldom fails to atone for her ſeverity, by ſecuring to them favor and reſpect, and by moderating reſentment, which, otherwiſe, had been aggravated; her enemies, notwithſtanding they are afraid to enliſt under her banners, yet, convinced of her nobleneſs and fame, they *counterfeit* her colours, and wear them on a maſk!—but ſterling truth, ſooner or later, detects the cheat, aud expoſes the forgery, for though ſhe be crammed into the midnight dungeon, yet preſently ſhe riſes forth, and

like

like the glorious Sun, brings even *darkneſs* to light!

So ſacred is Truth, that like unto God himſelf, ſhe is *one*, is *immutable*, and cannot *lie!*—Let the native beauty, excellence and impartiality of Truth be contraſted with the *baſeneſs*, the *perfidy*, and the *uglineſs* of Falſehood, and the Liar muſt be diſguſted with his own treacherous picture!

Mutual confidence between men, is as well the greateſt *happineſs*, as it is the ornament of ſociety; and wherever that is either maimed or deſtroyed, it is a *fatal blow* at the *vitals* of every thing that is precious!——In fact, Truth has rung an *alarm* bell, to appriſe mankind, that Falſehood, under the pretence of Truth, has gone out into the world, and by an *inſinuating*,

ating, artful addreſs, has ſpoiled mutual faith and integrity between men, and has crowded the heart with *fears*, *miſtruſt* and *ſuſpicions*.

Such is the deplorable havock and confuſion which a lying tongue has made; and in proportion as we admire truth, and value friendſhip, by ſo much ſhall we loath that vice which has made war with both!

It is no leſs a juſt than literally a wiſe obſervation, "that Honeſty is the beſt Policy;" for however ſucceſsful to its immediate purpoſes falſehood may appear to be, yet, ſooner or later, it is almoſt ſure to be detected in ſome *unexpected* way or other; and beſides the conſequent contempt and diſgrace, a greater ſacrifice of *intereſt* and *friendſhip* is oftner made, than tis poſſible can ever be acquired by ſo paltry

paltry a refuge:—But though it be thus diſhonorable and *impolitick* to utter lies, yet we are not called upon to publiſh even the truth, when it is *for no other* purpoſe than the injury of another, or to our own diſadvantage.*

Truth, in this caſe, does not inſiſt on clamor or ſeverity, but naturally and commendably allows herſelf reſt; but if, *even here*, ſhe be *ſeriouſly* called upon to give evidence, ſhe no more dares to prevaricate or keep concealed, than ſhe was *otherwiſe* obliged *voluntarily* to reveal, and *miſchievouſly* proclaim herſelf; and there may be peculiar circumſtances where even falſehood is admiſſible! A diverſion from the *exact letter* of Truth, where the intention of it is directed to ſome important

* Hence probably the reaſon, why *Truth* itſelf may be conſidered as ſometimes libellous.

good

good, the moſt rigid advocates for truth can ſcarcely blame. We may deceive children to their own benefit—fables may be invented to inform, to amuſe, or to *correct* them. Phyſicians ſhould not be cenſured for deluding hypocondriacal perſons into cheerfulneſs and amendment of health.

The man of Athens who imagined, that if he ſhould make water the whole city would be drowned, was cured by a very ingenious and *commendable* fiction—for, on being told that the city was *on fire*, and that much water was wanting in that calamitous exigence, he no longer refrained to relieve himſelf, and, as he ſuppoſed, to ſave the city from aſhes!

Pliny commends the wife of *Cæcinna*, *Pætus*, for denying to her huſband, the death

death of their ſon, leſt he ſhould grieve himſelf into the grave.

Upon this ſcore alone it is, and to anſwer ſome *ſuch good purpoſes*, that poetical fables and the parables of moraliſts are excuſable; but then all theſe muſt be managed with the niceſt caution and warineſs, leſt they might betray the mind into the habit of telling falſehoods, and which is but too apt to creep on and ſtrengthen, from the moſt trivial occaſions, and confirm in *earneſt*, that which firſt began in *jeſt*.

We read of a noble Athenian,* who was ſo tender of truth, that he would not, in the leaſt degree, deviate from it, even to enliven the circles of merriment; and we may remark, that the applauſe uſually given to what are called, *Good Story*

* Ariſtides.

Tellers, is rather apt to give them the genius, the temper, and the privilege of telling, on ſome other occaſion, a lye with impunity, and a ſort of good grace; and therefore the practice of thoſe *entertaining* lies, ſhould, on account of their *contagious* tendency, be diſcouraged as much as poſſible:—However a *baſe* and *injurious* lie is, after all, quickly diſtinguiſhed from any of thoſe ſtories we have juſt alluded to.

"Truth," ſays a venerable writer, "is "the beginning of heroical virtue—'tis the "moſt lively reſemblance and imitation of "him who is abſolutely perfect—'tis the "bond and cement of ſociety—a virtue "compoſed of amiableneſs and divine fea-"tures; but a lye is unreaſonable, and ugly "as the ſhadows of the night."

And

And therefore, Mythologiſts deſcribe *Pan*, the ſon of *Mercury*, with the upper part like a man, and the lower like a beaſt, to ſignify, that truth is fair and comely, but a lie ſqualid and deformed.—We are told, that the Egyptian Princes were accuſtomed to wear a golden chain beſet with precious ſtones, which they ſtyled *Truth*—intimating thereby, that it was the moſt *illuſtrious ornament* of royalty.

The brave and magnanimous ſneak not away from truth, but are as bold as lions in her cauſe:—Let the Liar, therefore, before he becomes *too notorious*, and feels the diſtreſſing mortification of not being believed, though he ſhould even ſpeak the truth, have courage and manlineſs to check the *mean*, the *naſty*, and the *cowardly* propenſity to falſehood, and ſeaſonably adopt

the excellent and encouraging advice of a Poet, who thus addreſſes him:

" *Dare to be true, nothing can want a lie,*
" *A fault that wants it moſt, grows two thereby.*"

ESSAY

ESSAY VIII.

DETRACTION.

IN ſuch eſtimation was *ſilence* among the Egyptians, that they adored it for a Deity—and the precept of a famous and ancient writer* was, "either to be ſilent, or to ſpeak ſomething that was better;" meaning thereby, the inſtruction of the mind, or to ſerve ſome other laudable purpoſe.

Zeno, the Philoſopher, exhorts men "to dip their tongues in underſtanding, and

* Euripides.

miniſter

minister to fair purposes, or otherwise they will be accounted as *prating*, insignificant persons." "In the multitude of words," the wise man sayeth,* "there wanteth not sin, but he that refraineth his lips is wise."

For want of listening to this important good advice, it grievously happens, that the peace and reputation of society are beset with every species of guile, malice and mischief; and this iniquitous manufactory is carried on in the firm of *Liars* and *Detractors*, for these two are inseparable favorite partners; but having already concluded with one, I shall now address myself to the other.

Solomon, whose great experience and knowledge of life made him so well acquainted with the human heart, has point-

* Prov. x. 19 v.

ed

ed to us, with no ſmall diſcernment, what ſort of a perſon it is which moſtly delights in Detraction, when he tells us, " That it is he that is void of wiſdom which " deſpiſeth his neighbour, but a man of " underſtanding holdeth his peace—a tale- " bearer revealeth ſecrets, but he that is " of a faithful ſpirit concealeth the matter, " —and he that uttereth ſcandal is a fool.*

Few, if any, but thoſe of the weakeſt heads, or the moſt depraved hearts, either aggravate or publiſh the errors of others, or aſſign a bad motive to an action, where a good one may as fairly be given :—It is not ſufficient for the Detractor to apologize for his baſeneſs, to ſay, that what he uttered was the *truth*, and therefore, *juſtifiable*; for, although the matter is allowed to be true, yet the *principle* and the *intentions* of reveal-

* Prov. xi. 12. 13. v. 10. c. v. 18.

ing

ing it may nevertheleſs be ignoble;—it was probably for want of a tender eye to our neighbours' welfare, and effectually feeling that divine ſenſation, of doing unto others what we would wiſh, in *ſimilar circumſtances*, they would *exactly* do unto us; and as the end of ſuch a ſpeaker was, in all probability, to bring the perſon thus ſpoken of into *contempt* and *diſgrace*, it was both in cauſe and conſequence malicious and wicked.

It is a trick with many people to ſmooth the way to a reproach by a previous commendation, and to pretend to raiſe firſt high, the reputation of another, that it may afterward be tumbled down with greater violence and effect:—Others, conſcious of the infernal poiſon they carry about with them, diſguiſe all they can, its immediate and barefaced adminiſtration,

and

and will diſguiſe their intentions by preparatory profeſſions of regard either to the family, or the very perſon, for whom they wear in their breaſts a concealed dagger, with which, for ought ſuch know or *care*, they are about to make an irreparable, fatal plunge! They will even betray with a kiſs, and by a thouſand little artful inſinuations, either of mentioning their regret, accompanied with all the mimickry of concern, on hearing ſuch a report—expreſſing their fears, that there is too much truth in it, or their hopes, that after all, it may turn out not to be quite ſo bad; at all events, theſe garbling vultures ſtrictly beſeech, that their *darkneſs* may not be brought to light, and like conſcious criminals, they enjoin from their hearers and their partners, that "*every thing muſt be kept a ſecret!*" Hence, many

a good name has been butchered in this very ſnug and friendly manner.

Others equally infamous, and ſtill more cowardly and cruel, who cannot, or who dare not ſpeak forth, yet, by *ſurmiſes*, innuendos and intimations, will, with *weak minds*, do more *execution* than declarations themſelves, and where no poſitive charge is, *or can be made*, they will, by ſuch ſuggeſtions as theſe, give liberty to the imagination to grope through all the mazes of obſcurity, fear and ſuſpicions;—for ſuch is the unhappy tendency of human nature, that when left to this undefined and unlimited range of guilt, ſhe is but too prone to ſhape and chooſe the worſt—and in this ſort of way, the faireſt name may be diſhonored and diſgraced—for

"What King ſo ſtrong,
"Can tie the gall up in a ſlanderous tongue?"
Shakeſpear.

Even

Even the very Heathen condemned the practice of reproaching and traducing others——Detractors were held *infamous* among them. *Solon* commanded, that he ſhall be fined who ſlanders any man; and it would be well, if the ſevereſt penalties and diſgraces were now to be inflicted againſt ſuch as wore effrontery enough to make any *injurious* and *uncalled* for comments on the characters of other people.

Detraction, beſides its *daring violation* of every *ſacred* injunction, is of the moſt pernicious conſequence to ſociety. Our reſentment againſt *vice* ſhould have ſome good end in view—Correction was intended not ſo much to *puniſh* as to cure the fault—Detraction in its very ſpirit and effect, is exactly the reverſe of this, for beſides iſſuing, as it moſtly does, from *peeviſh*, *malevolent*

and *ill-bred* ſouls! the objects of its ſpleen whether from the errors of youth, or perchance of accident, through the fear and the apprehenſions of encountering with the diſtorted leers of *calumny*; or deſpairing of future reſpect and eſteem through her furious and vindictive yells, may have abandoned themſelves over to a deſperate and miſerable life for ever! And ſhall it be ſaid, that in the circles of thoſe who pretend eſpecial zeal and admiration for the God of *Love*, a greater propenſity to this moſt damnable iniquity has been remarked in them than in thoſe who have not profeſſed ſo raſhly?

" Tell it not in Gath, publiſh it not in the ſtreets of Aſkelon!"—Perhaps the Detractor may endeavour to palliate, by ſaying, that he is not the immediate author of the ſcandalous tale, but only *relates* what before

before had been told him:——Even in this caſe he makes himſelf a *conduit-pipe*, and is equally guilty for lending this help-in hand to circulate the miſchief.

It is very properly admitted, that the *receiver* of ſtolen goods is as obnoxious to the law as the *thief* himſelf—this is equally applicable to the ſubject in queſtion, and makes alike guilty, not only the *author*, but alſo the *promoter*, and even the *hearer* of detraction.

The great law of charity and of juſtice commands us, not merely to do no harm ourſelves to our neighbour, but alſo requires us to *ſuffer* no harm to be done unto him, which is in our power to remove or prevent.

If a perſon ſets his houſe on fire, although done by himſelf, a good man muſt not, nor can he refuſe his help to put it out—nor to pull his neighbours' ox out of the pit, though another ſhould caſt him in :—So, when the good name of a perſon is invaded, if it be patiently and willingly heard, the hearer, together with the defamer, is a partaker of the guilt ; for it muſt be here remarked, that Detraction would ſoon ſkulk into its own *ignominious* and *murky* den, if there were no hearers to ſhare, to countenance, and to be delighted with its baſe aſperſions ; and the calumniator offers no ſmall inſult to that ſociety in which he broaches his narrative, unleſs, indeed, he ſuppoſes, and one may fairly preſume he does, that all thoſe around him are equally entertained as himſelf, and better enjoy *the foul breath* of ſlander, than they would even the fragrant, reviving breezes of Heaven, or

the

the cheering influence of the benevolent meridian Sun!

It ſhould be then the duty of all ſocieties and companies, whether public or private, who are not encouragers or abettors of tale bearers and detractors, to convey their abhorrence and diſlike of ſuch principles, by *reſolutely checking* the *firſt* advances to either; and in ſo doing, they might probably oppoſe their own *ambuſh* enemies:— For the inſatiable tongue of Calumny, to feed her *filthy luſt*, knows no bounds, nor ſpares any friend! She will ſlaughter up, at the leaſt provocation, all confidence, and expoſe to ridicule every private error and ſecret.

For who is ſo happy as to content all, and be envied by none? Who is ſo beloved, that ſome do not deſpiſe him? Who

is

is ſo general a well-doer, that no perſon complains againſt him?

The Athenians found fault with their *Simonides*, becauſe he talked too loud. The Thebans accuſed *Panniculus*, that he ſpat too much. The Carthagenians ſpake ill of *Hannibal*, becauſe he went open breaſted. Others ſneered at *Julius Cæſar*, becauſe he was ill girt; ſo that there is no perſon, not to mention the ſon of God himſelf, in whom malice, jealouſy and detraction, will not either find or invent ſomewhat to reprehend: For the Calumniator, like his hideous, reſtleſs maſter, goes prowling about, ſeeking whom he can devour; and in ſome place or other, like Ætna and Veſuvius, is daily belching forth his deſtructive lava.

It is the intereſt, therefore, of the *faireſt* character, and every other deſcription of mankind, to ſhun him with the ſame dread as they would recoil at a ſerpent, or turn from a neſt of hornets!

ESSAY VIX.

DUPLICITY.

THERE is ſo great a reſemblance between the ſubject of the preſent Eſſay, and the other two immediately going before, that it is only required for Lying and Detraction to ſit together for their pictures, to draw a very *ſtriking* likeneſs of Duplicity, which ſo very much partakes of both their properties, that they all three play together in a ſort of uniſon, and ſerve the intentions of each other extremely well; and though Duplicity, in ſome caſes, may be

the more prominent feature than either of the other, yet, it ſufficiently indicates a very immediate connection with *Lying*, and an occaſional *correſpondence* with *Detraction*; and whoever has a talent for the one, is generally expert in all the reſt.

What an admirable character was that of the Iſraelite in the Goſpel, in whom our Saviour declared, "was no guile!" Of all temporal bleſſings, there is not one more uſeful, or ſhould be more delightful to human nature, than *Sincerity*.

"Faithful are even the wounds of a friend, but the kiſſes of an enemy are deceitful."—Sincerity is the ornament of proſperity, and a ſoothing balm in adverſity; and wherever ſhe is wanting, *deceit*, *evaſion* and *hypocriſy* ſupply her place.

Who

Who can read the duplicity of a *Judas*, and not burn with heart-felt indignation? He delivered up to the ſavage enemy his dear and friendly maſter, *marked* him out, aud murdered him with a *kiſs!* O vile treachery! it is this which has deſtroyed ſociety, and turned converſation into ſtratagem and deſign. With fair pretences, with words as ſweet as honey and ſoft as oil, the corroſive ſting is given. What can be more contemptible and obnoxious than the perſon, who, while profeſſing himſelf a ſterling, warm friend, is, in ambuſh, a bitter enemy, and who has no other intentions but to deceive and delude? Who ſhrouds all his words and actions by ambiguity and evaſion, will flatter, when preſent, the very perſon, whom, at heart, he ridicules—who will *cringe* and *fawn*, will be a perfect votary to the humour, and a pander to the luſt of any one, at the cheap rate of a few

pieces

pieces of gold? In fact, one who is made up of one filthy lump of lies, perfidy and ſtratagem! But Flattery's foul breath, happy for the poor, ſeldom ſoils their honeſt rags, miſleads their minds, or ſtrays them from the plain and beaten road.

No, tis chiefly within the domains of the wealthy and the great, that Hyprociſy and Duplicity are tempted to emit their delicious, deadly vapours. The learned and the good detect and deſpiſe them!

'Twas wiſely ſaid, "That Princes are "ſeldom dealt truly with till they ride the "Great Horſe!" becauſe that proud beaſt cannot learn the art of diſſembling, nor does he know how to diſtinguiſh between men, but will as ſoon throw an Emperor as he would a groom.

Tiberius

Tiberius himſelf is ſaid to have been an abyſs of deceit, not to be fathomed—and *Cataline*, the parricide, not leſs ſo; for when he had vowed the ruin of his country, and had reſolved to change the commonwealth into a cruel tyranny, he corrupted all the young men, by accommodating himſelf to their deſires—he appeaſed confederates, by flattering their humour—he won their good wiſhes, by following their intimations, and by promiſing preferments to ſuch as were ambitious:—And it is by ſuch ſteps as theſe, by crouching and fawning to the maxims and diſpoſitions of others, whether right or wrong, that hypocriſy and duplicity ſucceed ſo well.

A deceitful man may be compared to the goods of an auctioneer, which look *ſpecious* and tempting by *candle light*, but are *dull* and worthleſs in the morning. The profeſſions

profeſſions and various courtly intimations of friendſhip, whether conveyed by a ſqueeze with the hand, or the ſmiling geſtures of titled countenance, are cordial, pleaſant and alluring; but when called upon for *real action* and *ſervice*, when brought to the teſt of *ſincerity*, truth and honor, they too often degenerate into evaſion, perfidy and falſehood; and while we feel our hopes deceived, our contempt and indignation are juſtly kindled! This want of ſincerity to man, makes us to diſſemble with God himſelf—for he who is falſe to the one can never be true to the other.

Converſation was not intended merely for our convenience on earth, but was alſo deſigned to temper the heart for a more noble and refined converſation in Heaven. 'Tis the end, not only of our creation, but of our redemption too, that we ſhould give glory

glory to God, by ſhewing forth on earth peace and good will toward men. Throughout our Saviour's moſt amiable character, no virtue ſhone brighter than that of Sincerity. With what plainneſs of heart and openneſs of expreſſion, did he always rebuke vice, however *popular*, and encourage virtue, however diesteemed and neglected; how reſolutely he condemned the proud and preſuming Phariſee, and embraced with the tenderest affection the humble and penitent ſinner.

Be it our honor, therefore, to imitate that admired pattern of ſincerity and truth, and in proportion as the heart is enamoured with each of theſe, by ſo much will Duplicity and Deceit be avoided and abhorred!—And the time will moſt aſſuredly come, when all our thoughts, words

and works, however at prefent cloaked from the human eye, muſt be expoſed and proclaimed openly before aſſembled worlds!

ESSAY

ESSAY X.

AVARICE.

A VERY excellent writer* hath obſerved, "That though the Scripture ſpeaks of ſome monſters of mankind, who died ſeemingly in rebellion againſt God, ſuch as *Pharaoh*, *Belſhazzar*, and others, yet it is not for us to pronounce certainly concerning their eternal ſtate, ſince it is not in our power to comprehend the treaſures of divine mercy. There is but one, (adds he) and one only without exception, of whom I would venture

* Mr. Sawrin.

to ſay he is *certainly damned.* This one is *Judas,* of whom *Chriſt* ſaid, " It had been good for that man if he had never been born :" —and the ſin which carried *Judas* to his own place was *Avarice.* Well might we pray to God, that if riches increaſe, our hearts may not be ſet on them.

The young man in the Goſpel gave occaſion to our Saviour to expreſs himſelf very awfully, concerning the future ſtate of ſuch as are poſſeſſed of wealth.

So *tyrannical* is the love of money, that, though the young man could obey all other commands; yet to part with his gold, and give to the poor, his ſoul was not equal to; hence ſaid the Saviour, " How hardly ſhall they that have riches enter into the kingdom of God?" Avarice ſtands directly oppoſed to profuſeneſs—and moraliſts

ralists have not ſcrupled to decide, that of the two evils, Avarice is the greater;—Profuſeneſs, ſay they, may be reformed by poverty—but Avarice is incurable;—and age, which amends other paſſions, ſtrangely increaſes this.

Gold and ſilver, ſaid *Antonius* the Philoſopher, were nothing elſe than excrements and dregs of the earth; and yet ſo delightful are they, and with ſuch abject dominion do they triumph in the hearts of the covetous, that all the generous offices of ſociety are not only deſerted and abandoned—but they themſelves are excluded from partaking of that real enjoyment, their riches at beſt can give, and that only for a little while:—for,

"Man wants but little, nor that little long."

They

They may be compared to *Tantalus*, who though parching with drought, and up to his chin in water, could not take one drop of it himſelf.

Writers have enumerated the ſix following vices, which are ſaid to be inſeparably connected with Avarice.—And theſe are—Pride—Selfiſhneſs—Diſhoneſty—Oppreſſion—Inquietude, and Inhumanity.—'Tis not the miſer's beggarly garb and fare, which ſcreen him from the charge of pride; for it has been notorious to obſervation, that more contemptible pride, has lurked under a plain and tattered garment, than has infeſted him who has worn a coat of lace. Singularity of dreſs, of any ſort, except from convenience or neceſſity, generally indicates both caprice and pride together; for wherever the firſt is viſible, there is uſually a tolerable mixture of the other.—

other.—The miſer plumes himſelf in his proud rags, that he could appear otherwiſe if he dared: and by thus making himſelf remarkable—Suppoſes, that at the ſame time, he exaſperates envy the more!—Selfiſhneſs is another part of the miſer's character; but one would ſuppoſe him to be of all men the leaſt ſo—inaſmuch as he denies to himſelf that which is often neceſſary to health and life; will forego every reaſonable gratification, will impoſe on himſelf the ſevereſt diſcipline and hardſhip; and expoſe himſelf to the contempt and diſguſt of mankind:—He will even diſregard all theſe conſiderations, ſo that he may pleaſe his prevalent meanneſs: his apprehenſions of living to want, and the pangs of parting with a little of his gold, would more than outweigh, to ſuch a mind, any enjoyment that could be derived from it.—'Tis to pleaſe *himſelf only*, for it cannot others, that the

covet-

covetous man continues what he is—he ſecretly delights to hear of the misfortunes of others, that he may thereby juſtify and applaud his own wretchedneſs; in fact, he is at once proud and ſelfiſh, that he clinches the key of a golden idol.

Diſhoneſty is another charge againſt the avaricious man: for, if in the midſt of *plenty* he is but barely honeſt, reverſe his ſituation, and by the analogy of reaſoning, what would he be then? But a diſhoneſt tendency of temper, has been often diſcovered in ſordid opulence.——Such a man ſcarcely knows any bounds to his inſatiable paſſion of gain, and is ſeldom circumſcribed, independent of neceſſity, by any virtuous principle. *Senecca* calls him a thief who covets, though he never rifles the goods of another.—Little is what the moſt habitual thief can pilfer when compared

pared to him who robs and defrauds in imagination and wiſh; for ſuch a one, may ſwallow empires, and plunder towns and cities;—for 'tis but rational to believe, that the ſame hearts which ſo meditate on injuſtice, by coveting what belongs to others, would not heſitate to commit *private* theft, provided *in every reſpect*, that *the act* could be as ſecret as the thought. It follows then, that as ſordid men are particularly prone to covetouſneſs, ſo are they very much inclined to diſhoneſty and fraud; and this equally appears true, by fair reaſoning, as by plain facts. The miſerly man likewiſe diſcovers much oppreſſion in his character, by taking every illiberal and unfair advantage of the needy circumſtances of other men—by his uſurious griping contracts, he will extort from indigence itſelf, and graze upon adverſity; by hard bargains he will oppreſs the poor,

 becauſe

becauſe they are poor, and do injuſtice to the rich, becauſe *they are rich.*

Inquietude is another plague which haunts the ſordid man; nor can this be wondered at, for, beſides his reſtleſs purſuit in the accumulation of wealth, he is not only diſtracted for the ſafety of it, but is tormented that he muſt ſo ſoon experience an awful ſeparation from it.

Laſt of all, the miſer is accuſed of inhumanity; and this ſufficiently appears, not only by taking all advantages, and marketing as he does, on the neceſſities of the poor! —but likewiſe, inaſmuch as he has not a ſoul to adminiſter to his own diſtreſſes, it is not reaſonable to ſuppoſe, that he either can, or will relieve, the miſeries of other people —he has no hand to give, nor can he ſpare one *generous* tear for *misfortune*, for *diſtreſs*,

diſtreſs, for *hunger*, for *thirſt*, for *cold*, for *nakedneſs*, or *ſickneſs:* he can drive with menace from his gates the quivering lips of age and infirmity, and behold diſtreſſed nature ſtruggling, and almoſt exhauſted, without feeling one drop of a *Samaritan's* blood dignifying his heart. Alas, poor for-did creature! Death ſoon declares even thyſelf a bankrupt! wrenches from thy hand the hidden talent*, and to ſet a mockery on the departed *ſlave*, often divides his maſſey hoard, among the *prodigal* and *profuſe*, and leaves the *unlamented* niggard to the ſport of corruption, and lets him rot on the very cheapeſt terms!

* It is ſaid of one, who ſo ſtrangely loved money, that by will properly executed, he left all that he had to himſelf. Of another, who, when he found himſelf near death, diſcovered no concern about that, but was extremely unhappy about the approaching expence of his funeral: and of a third, who hung himſelf with a penny cord, to ſave the charges of dying under the direction of a Doctor!

" For ſordid lucre plunge we in the mire;
" Drudge, ſweat, through every ſhame for every gain.
" For vile contaminating traſh throw up our
" Hope in Heaven, our dignity with man?
" And deify the dirt matured to gold.
" Ambition, Avarice, the two demons, theſe—
" Which goad thro' every ſlough
" Our human herd, hard
" Travelled from the cradle to the grave.
" How low the wretches ſtoop;
" How ſteep they climb,
" Theſe demons, burn mankind!"

YOUNG's *Night Thoughts.*

TO THE

RIGHT HONORABLE

LORD SAYE AND SELE,

THE FOLLOWING ESSAY ON

GENEROSITY,

IN TESTIMONY OF

HIS MANY NOBLE VIRTUES,

IS MOST RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP'S HIGHLY HONORED,

AND

VERY OBEDIENT HUMBLE SERVANT,

THE AUTHOR.

ESSAY XI.

GENEROSITY.

THE adage is a very commendable and neceſſary one, which tells us "to be juſt before we are generous."

Prodigality and *Generoſity* are two very diſtinct things.—The one is highly meritorious, the other no leſs cenſurable than it is deſtructive.

Frugality is ſaid to be the *ſupport of Generoſity*; but unleſs that frugality *proves* itſelf

itſelf in *reality* to be ſuch by *generous actions*, we muſt only conſider ſuch an interpretation of the word as a ſubterfuge for ſordidneſs. The ſpendthrift, it is ſaid, puts it out of his power to be generous; but let it be remembered at the ſame time, that the miſer has not the principle to be ſo—and if one has not the ability, the other is without the inclination.

Oeconomy is likewiſe a virtue, but if it rather leans to meanneſs, it directly becomes a vice; the nice poiſe is ſeldom preſerved, and thoſe who are the *very rigid advocates* of the firſt, are very apt to daub themſelves with the filth of the laſt. The reſtraints of œconomy to the wealthy are not to be *laviſh*, but command the poor man to be ſaving.

All

All this is premiſed before we proceed to ſpeak on Generoſity itſelf, leſt Juſtice ſhould have ſome prior claim to our attention, but principally to hinder the parſimonious from obſtructing the road with objections and cavils, when we are travelling to one of the nobleſt ſentiments of man! Even Barbarians reverenced the name of Generoſity—and thoſe who deſpiſed the laws of Civility, put an eſtimation on the laws of Friendſhip.

Generoſity is the very ſummit of human worth—it is the delightful produce of love and friendſhip, and ſweetly mingled with ſympathy and compaſſion—She nobly perſuades to mercy, and equally ſhews her magnanimity in doing a *well-timed* act of kindneſs to an enemy, as ſhe does in raiſing up a friend; and thus makes a more ſtriking appeal to, ſubdues, and better

triumphs in ſaving him, whom it was in her power to have cruſhed.—She diſdains the pigmy exertions of ſpite and malice, and like the generous lion, when rouſed, there is ſomewhat grand and noble even in her indignation. In the character of the truly generous man, there is a combination of every thing that is great and good.

Generoſity amplifies the ſoul, and ſtands directly oppoſed to every thing that is contracted, baſe and envious; and thoſe who cannot, or who dare not, enliſt under her banners, muſt do homage to her name, and admire her feats. There is ſcarcely a heart but muſt throb with joy, and feel a glorious exultation in the recital of generous actions, for they are ever the ſterling proofs of a brave and dignified mind.

A famous

A famous Emperor counted every day as loſt, in which he had not ſignalized himſelf by ſome act of kindneſs and friendſhip :— Indeed, for ſuch purpoſes was exiſtence lent us, and thoſe who reſiſt and parry off by ſtratagem and diſpoſition ſuch God-like perſuaſions, or who do not rather ſeek fit opportunities of giving play to this heavenly impulſe, ſhut out the brighteſt genial ſun of all nature and all religion ; and ſuch crawl about the earth, as the lumber of creation—while generoſity not only cheers and enlightens the winter day of life, but comforts the dejected, raiſes the humble, pities the unfortunate, forgives the penitent, relieves the afflicted, and cheriſhes the friend—and where her *hand* cannot reach, thither her *ſpirit* flies!

ESSAY XII.

TEMPERANCE.

IF from no better motives than *abſolute ſelfiſhneſs*, men were to determine their different habits of life, thoſe of order and regularity offer them by far the greateſt bribes; and it will be only to compare with what ſhall be hereafter ſaid on Exceſs, to ſet a true eſtimation on Temperance.

A ſober and temperate mode of living, beſides ſecuring that commendation it deſerves, in a very eſſential degree preſerves to

to us the moſt deſirable of all human bleſſings, which is Health. Temperance no leſs keeps in tune the body, than it places the mind, for the moſt part, in a calm and reaſonable poſture, and renders it of courſe, leſs liable to the boiſterous attack of paſſions; and where Temperance preſides, ſuch is the affinity and aſſociation of virtues, that other good qualities are uſually united with it:—But though ſo far good and excellent as Temperance really is, yet if it be only confined to a diſcipline of meats and drinks, and does not correct other immoderate appetites, and fails to ſtir up the mind to induſtrious and commendable purſuits, it is, to ſay no more, but a very partial and equivocal definition of the word.

Temperance takes in and means a vaſt deal more—for many refrain from feaſting luxurioufly and drinking freely, from the experience

experience of their paſt effects, and abſtain from ſharing what are called the good things of life, only becauſe they are fearful of thoſe ſubſequent inconveniences, which their conſtitutions may be particularly liable to; and therefore, on this principle, reluctantly deny themſelves—and though the palate dare not taſte, the heart is feaſting with deſire. While ſuch kind of forced temperance is very rational, it is at beſt but *ſelfiſh*, and therefore deducts very much from its merit, and eſpecially ſo long as other deſires and appetites equally groſs and voluptuous, but not ſo inconvenient to them, are allowed their full enjoyment, and exceſs:—Where there is no *temptation* to *vice*, there can be no *fair trial* of *virtue*.—Where a man has naturally a *diſlike* to ſtrong drinks, and would ſicken if he drank them, let him not arrogate to himſelf much merit that he continues ſober—he avoids

one

one evil, merely through the dread of a greater, which amounts to no more than ſelfiſhneſs and ſervility.

The amiableneſs and real commendation of Temperance are only in thoſe, who reſolutely check other violent inclinations to give place to temperance, who are volunteers in her cauſe, and who, not through fear or bondage, but from her own victorious beauty and reaſonableneſs, are proud to do her homage.

ESSAY XIII.

EXCESS.

NOTWITHSTANDING the ſubject we are about to conſider, extends itſelf to the immoderate indulgence of any deſire, yet, ſince it immediately ſucceeds the few obſervations made on Temperance, and as the word exceſs, is ſo generally applied to the *intemperate liver*, the matter of the preſent Eſſay will be principally addreſſed to him—and as exceſſive drinking may be a more favorite error with him, than exceſſive eating, the Bacchanalian ſhall there-

fore be the principal object of this appeal; but inaſmuch as the ſon of *Epicurus* may grumble, that he is not included in the bill of fare, and have, though but a reliſh from the larder of exceſs; we ought to promiſe, that in diſhing up ſome ſtrictures on it, he ſhall have a ſop from the pan: But firſt of all let us take notice of the good hearty fellow, who was never known to flinch from his glaſs—and begin, by telling him a ſtory:

" A German Phyſician, in the laſt century, in two large folios, made ſtrange ſuppoſitions by jocular contraſt, and endeavoured to deſtroy vice, by affecting to cheriſh it. He makes a *Chriſtopher Hegendorph* ſpeak an oration to the Univerſity of Leipſick, in praiſe of drunkenneſs.—" Doubtleſs, illuſtrious auditors," ſays this Phyſician, " as I am a young man, and

" about

" about to recommend drunkenneſs to
" grave and ſober men, I ſhall ſeem to
" be double drunk—but pardon me, if I
" affirm, that I am not the firſt patron
" of drunkenneſs:—Intoxication is an an-
" tient, univerſal practice—Jews, Trojans
" and Greeks got drunk—*Noah* and *Lot*
" got drunk—The Greeks publiſhed enco-
" miums on intoxication—The Romans
" loved tippling—*Tiberius* and *Lucius Piſo*
" uſed to ſit at their cups three days and
" nights together—Egyptians, Saxons, and
" almoſt all people got drunk—as for the
" Monks, they could not poſſibly go
" through the hard ſervices of their ſeve-
" ral orders, without plenty of liquor;—
" beſides liquor makes mirth, and mirth
" is life,—Drinking alſo ſets men a talking
" about religion; and farmers never diſ-
" pute ſo clearly for *Luther* againſt *Eccius*,
" as when they are animated with ſtrong

" liquor. Poets and Preachers can do no-
" thing without plenty of drink—and with
" it, what can they not do? But you will
" object it is ſaid in the Goſpel, be not
" overcharged with drunkenneſs—can't
" you get drunk without getting *dead*
" drunk? But St. *Paul* ſays, be not drunk
" with wine, wherein is exceſs.—But ob-
" ſerve, St. *Paul* does not ſay, *do not get*
" *drunk*—he only ſays, *do not get exceſſively*
" *drunk.*"

Thus far the good Phyſician facetiouſly remarks—and ſurely the moſt experienced advocate for intoxication could not have given a better turn to his cauſe than what this gentleman did in perfect ridicule; and in addition to thoſe ſeeming encouragements already given, one may appear to be adding to the ſtore, in frankly offering ſome few ideas partly in the ſame way. But firſt of all,

occaſional

occaſional freedom in drinking has been ſeriouſly aſſerted to have its medical uſes, particularly in languid, ricketty conſtitutions; for by thus cauſing a ſtimulus, the blood is propelled to the ſmalleſt veſſels, and by enlivening and making general the circulation, it may give a prolific tendency to ſaturnine, barren conſtitutions; and as the body and mind are reciprocally connected with each other, a fillip of this kind may, on ſome occaſions, produce good effects on the diſpoſition itſelf; for at thoſe times the rude and the vulgar affect the graces of a dancing ſchool, and the delicacy of a toilet—the reſerved man has become convivial and confidential—the coward has talked of ſwords and piſtols—and the beggar of his great deſcent;—the wretched have no longer brooded over their miſeries, but have comfortably imagined themſelves to be on a ſwift journey to the

Elyſian

Elyſian Fields. But, alas! what vice is there for which ingenuity may not contrive ſome ſpecious apology?

There was once a Philoſopher, who wrote a large volume in praiſe of a quartern Ague;—and *private* vices have been alſo ſaid to be public benefits.

But to ſpeak on the ſubject in good earneſt, it muſt be allowed, that intoxication is as immoral as it is injurious and deſtructive. 'Tis reaſon which diſtinguiſhes men from beaſts, and when that is deſtroyed, as it muſt be in drunkenneſs, they are then both on a level, and are beſides let looſe on ſociety with diſtempered, furious brains, to commit every ſort of depredation as well on themſelves as others.

Suppoſing

Suppoſing that like *Socrates*, they could even carouſe a whole night with an *Ariſtophanes*, and be able in the morning to draw a mathematical ſcheme; or, like the ſevere *Cato*, drink largely without being diſtempered, or apparently injured! it would, nevertheleſs, be a foul departure from all decency and temperance. The peculiar ſtructure and ſtrength of ſome brains will admit, no doubt, of greater liberties than will thoſe of others; but where is the boaſt of all this? The head of a bull, of a hog, or that of an aſs, has ſtill more capaciouſneſs and is ſtronger than any of them.

Lycurgus, the Spartan law-giver, prohibited unneceſſary drinking, which debilitates both body and mind, and ordered, that no man ſhould drink for any other purpoſe than to ſatisfy his thirſt.

At

At Athens, if an Archon* was convicted of being drunk, he was, by the laws of *Solon*, put to death; and in an iſland † which abounded with wine, in order to reſtrain the inhabitants from the immoderate uſe of it, their Law-giver, ‡ who was one of the ſeven ſages, enacted, that whoever committed a crime, being drunk, ſhould ſuffer double puniſhment.

Intoxication beſides its laviſhment of time, of wealth and character, is a violation offered to nature, of which the very beaſts of the field are not guilty: What a deplorable aſpect is even the *countenance* of a drunken man? how diſtorted and degraded looks every feature, while like a baby he drivels, or like a piece of mummery he muſt be proped up—or elſe, the

* A chief Magiſtrate. † Mitylene. ‡ Pittacus.

intemperate

intemperate glaſs boils in his brain, and hurries him into every exceſs; it overturns and drives out every native good diſpoſition, and uſually gives place either to the childiſhneſs of an ideot, or the fury of a madman.

What ſecrets has not intoxication divulged, what friends has it not expoſed and betrayed, or what characters has it not ſcandalized? In truth, it has ſometimes ended the catalogue of evils in the tragic ſcene of battle and murder!*

What horrors muſt ſurpriſe the drunkard, when he makes his firſt morning

* Drunkenneſs led *Lot* to inceſt--one hours drunkenneſs in *Noah* filthily diſcovered what ſix hundred years modeſty had concealed--*Alexander*, who conquered the world, was overcome by wine, and in a drunken fit, murdered his faithful friend *Clitus*.

yawn, on that bed to which, like a corpſe, he was a few hours ſince conveyed by bearers! before his parched and clammy lips are yet *ungummed*, or the furry tongue has cooled itſelf with a drop of water, or the inflamed eyes have yet been bathed, and while the whole body is in one general blaze of fever, and the throbbing arteries are battering hard againſt the delirious, giddy head!—Dreadful ideas and confuſed apprehenſions of the paſt night's conduct, torment his memory, and flaſh to his conſcience diſgrace and guilt! he rolls about his unrefreſhing, ſultry bed, and tremulouſly graſps for a cool ſenſation from his pillow, but finds each corner heated, and lets it go;—ſtill he ſtrives to ſmother down in ſleep theſe complicated diſtractions!—he ſnores, but preſently he ſtarts—fear, diſeaſe and reflection, will not let him reſt, but haunt him up to the full and open

day

day light! When the pale and ſqualid debauchee, almoſt diſſolved with heat, agitated by univerſal tremblings, and ſickening through a foul and cauſtic ſtomach, is brought forth to face his guilt and ſhame!

Would any reaſonable being, after having experienced, if not *all*, at leaſt ſome of theſe maladies, either in mind or body, would he to gratify a *preſent* moment, ſubject himſelf to this legacy of mournful, perhaps, irrecoverable ills?—For beſides the immediate miſchiefs I have juſt enumerated, intoxication lays the foundation of the moſt ſerious and fatal diſeaſes—by deſtroying the texture of the blood, it paves the way to dropſies and the endleſs tribe of nervous affections—it gives pulmonary complaints—palſies, gouts, appoplexies, and ſometimes ſudden death itſelf: Such are ſome of the effects of hard drinking, which, like the

ſword, has ſlain its thouſands. It would require very little argument to prove, that water alone, with ſome few exceptions, is ſufficient to anſwer all the purpoſes of health and ſpirits. 'Tis principally from *cuſtom* that nature ſeems to require an addition to it; and it is well worth an obſervation, that animals who undergo the ſevereſt labor and fatigue, are amply ſuccoured and invigorated by water only; which fluid ſeems to have been deſigned as the principal and univerſal liquor of nature. The juice of the grape, in reaſonable doſes, was, no doubt, a very primitive drink; but the preparations of various ardent ſpirits, appear to have been but of a modern and degenerate invention. The greateſt feats have been performed by the moſt *ſober* men, and water-drinkers have been found to be the moſt prolific, cheerful and courageous.

" If

" If one were to preſcribe," ſays an eminent phyſical writer, " for the cowardizing of a nation, it ſhould be the bowl of intemperance and a *Delilah's* lap, which are charms to effeminate an hero, and metamorphoſe a lion into a timorous hare; and, (adds he) if our ſoldiers were to fight in a field of Down, and to ſpill no other blood than that of the grape, there is no doubt but the ſchool of *Bacchus* would make an admirable nurſery for the camp."

The moſt effeminate climes, by temperance alone, have produced the moſt heroic and magnanimous people, ſuch as were the Perſians, and likewiſe the Romans, before luxury and diſſipation enervated their manners!

But a word with the Glutton—he muſt not ſtand by all this while an accuſing

ſpectator

ſpectator of the vices of the Drunkard, and ſuppoſe himſelf blameleſs. 'Tis true, that both exceſſes are ſeldom blended together in one character—for the drunkard generally diſqualifies himſelf for the glutton;—but yet the gormandizer, though not ſo cenſurable as the other, becauſe the effects are not ſo violent, or ſo dangerous to others, yet, he equally conſumes his time and money, and offers violence to nature, and in a more eminent degree loads his habit with all kind of diſeaſe:—A plentiful, luxurious gorge, we muſt admit, does not quicken him into a delirium—but it, nevertheleſs, ſtupifies him into a lethargy—his whole frame becomes dull, inactive and diſagreeable, while the ſtomach is belching forth its crudities and flatulencies, if not abſolutely vomiting forth its diſtended, nauſeating contents. The Epicure ſeriouſly premeditates on his guilt, and will rack his brain

brain for to pleaſe his appetite—and to give zeſt to his caprice and debauchery, he will commit a rape on his palate, and *force* on his ſtomach a preparatory, bitter draught.

For accidental inebriety ſome few apologies may fairly be offered, which cannot apply to gluttony—Grief ſometimes endeavours to forget herſelf in a cordial cup; and on theſe occaſions, the moral *Senecca* readily allowed it: But though it may ſometimes have ſaved the mind from brooding on greater evils, and ſtopped her from reſolving on more fatal reſources, yet, it oftner has degenerated into the moſt abominable practice.

Another apology for accidental inebriety is, the different qualities of the ſame kind of liquor, and its various and unexpected effects

fects on different conſtitutions—beſides the hilarity and other circumſtances of ſociety, together with the difference of animal ſpirits, at one time more than at another, and the alteration of ſeaſon, may each, or all of them, have diſguiſed themſelves in the glaſs, and occaſionally deluded to intoxication, even ſuch as deſerve the name of ſober men: In theſe as in other caſes of accident, liberal and good minds are ready to put the faireſt conſtruction, and would rather conceal, than publiſh ſuch an inſtance of human imperfection.

But though I have ventured to ſuggeſt thus far in mitigation of thoſe who may ſometimes be thus overtaken with a fault, let not the *Drunkard* or the *Sot* dare to preſume, that any palliation is here offered for his *contemptible, beaſtly* and *deſtructive habits*, which render him not only obnoxious

noxious to ſociety, but principally, becauſe ſuch perſons unfit themſelves for the favor of God, and provoke, moſt juſtly, his wrath and indignation againſt them!

TO

GEORGE BYNG, ESQ. M.P.

FOR THE

COUNTY OF MIDDLESEX.

SIR,

THE honor of having ſhared the valuable ſociety of your departed Father! and retaining with the world at large, a veneration for his memory, made illuſtrious by benevolence and integrity—and proudly acknowledging, in common with others, that an undiminiſhed ſucceſſion of thoſe virtues at this moment dignify his ſon, are ſufficient reaſons for congratulating the County you repreſent in their choice, through the medium of inſcribing the two following Eſſays to yourſelf.

I beg to remain,

With unfeigned reſpect,

Your very humble Servant,

THE AUTHOR.

ESSAY XIV.

PROSPERITY.

IT is asserted by *Plato*, that there are two things which corrupt and debauch Citizens, and so bring ruin to Republics:—These evils are riches and penury!—and he produces arguments to justify this assertion.

Riches, says he, make men idle and factious—an artificer, when he grows rich, casts off his trade. Poverty, he observes, hinders men from work in that it deprives them from necessaries: And he further illustrates

illuſtrates this by the republic of bees,* which, when it abounds with much honey, the drones come and devour all. Whence he concludes, that Migiſtrates ought to take diligent heed, that a city be not brought to ruin by the exceſs of the two; whereof the former occaſions ſloth, luxury and innovation;—the latter, ſordidneſs and evil practices.

So much for the opinion of this renowned Philoſopher; but that proſperity, *rightly managed*, is capable of turning to good account to individuals and to ſtates, no perſon, I preſume, will be inclined to diſpute; and the Philoſopher rather ſeems to point out thoſe evils which are *too often* the conſequence of riches, than enumerate

* Vid. Plat. Repub. 4 pag. 421.
9 do. pag. 564.
8 pag. 552.

thoſe

thoſe advantages, which it is *obviouſly* in *their power* to afford;—but we will neither ſpeak of proſperity or adverſity as they may ſtand related to the welfare, or the injury of ſtates and kingdoms, but conſider them, in this place, as abſtracted from both, and behold them through a moral and religious medium.

Proſperity is a *charge*, and the only real pleaſure to a *good mind* is to be found faithful in it; but it is too juſtly to be remarked, and examples daily confirm the truth of it, that though proſperity at the ſame time as it affords the *ability*, yet, like an unjuſt ſervant, ſhe refuſes the temper of honeſty to the truſt.

Our Saviour well knew the various ſtumbling blocks which riches throw in the way to moral and religious virtues, and has

has therefore held out to men of wealth and proſperity, moſt awful leſſons of their fatal miſcarriages, and has exhorted them by every tender caution and advice, to avoid thoſe ſnares and quickſands, which riches are ſo apt to betray them into.

Among many other examples for this purpoſe, his Evangeliſt *St. Luke* gives us a very tragic narrative of one who was rich, and what befel him becauſe he abuſed the talent:—It was not alledged againſt him, that he was a niggard, for he was clothed in purple and fine linen—and the Evangeliſt adds, that he fared ſumptuouſly every day—his ſtately manſion, of courſe, was crouded with every dainty—elegance and grandeur, one may ſuppoſe, were diſplayed in every thing around him—his gueſts were honored, and the brilliancy of his equipage, no doubt, was coveted—as much

much as the combined powers of proſperity, luxury, pomp and pride could contribute, it is reaſonable to ſuppoſe, that he enjoyed himſelf to the full ;—but though ſo ſhamefully laviſh to himſelf, to his companions—perhaps *generous to his dogs*—he had a very unfeeling and barbarous heart toward a poor diſeaſed and ſtarving fellow-creature, who was in ſo wretched a plight, ſo deſerted, and ſo hungry, that he was left to the pinching neceſſity of imploring the very crumbs which might drop from the others table. Ah! rich man, thou art *now in Hell!* for not giving him better things, and that diſtreſſed beggar, whoſe meagre, ſorrowful face thou didſt once behold, is now in Heaven in high repaſt!

The rich man was not puniſhed on account of being rich and proſperous, or living well, 'twas becauſe he had forgotten

God, and neglected the poor. That a wealthy man may be happy hereafter, appears in the Patriarch *Abraham*, in whose bosom the poor man lay—for *Abraham* was rich in cattle, in silver, and in gold—he saw the day of prosperity—but he saw a better day—rejoiced, and was glad.

A rich man is no more than a steward over his riches—he is commanded to feed the hungry, to clothe the naked, and be ready on every occasion to exert the talent, both to the glory of God, and the service of his fellow-creature:——His address to Heaven should be perpetually after this manner:—

"Lord, this is gold I am only the steward of—make me faithful to the important trust! banish from my soul the hellish attacks of covetousness, and preserve me from the sallies of prodigality."

With reaſon, therefore, did the wiſe man lift up his prayer in theſe following words: "Give me neither poverty nor riches, feed me with food convenient for me."

Alas! what is there in proſperity and riches that they ſhould be ſo panted after, and hugged with ſuch fond delight? They often die in the very poſſeſſion—and what at a *diſtance* appeared to be a charm, on a nearer approach has proved itſelf a torment.

Fortune of any ſort may delude us with a flattering ſmile for a few years, and either by *rapid* or progreſſive flight may ſtrangely deſert us to perch on the gate of another, and beſtow her favors on the moſt unworthy of the human race. What duration or certainty can poſſibly attach itſelf with proſperity? One day alone often makes

an end of great riches—and honor and eſteem, the uſual attendants of wealth, too often periſh with it.

A King of Sicily * was thruſt from his throne, became a ſchool-maſter, and taught boys at Corinth! Who would not have been ſurprized, had he witneſſed ſo great a cozenage of the world, as to behold the Monarch, on one day encompaſſed about with ſervants, and ſurrounded by the great ones of his kingdom, ſeated on his royal throne, with a ſceptre in his hand—and after all this pomp, ſhould ſee him on another day, humbled in a ſchool, teaching a few boys, and inſtead of waving a ſceptre in his right hand, ſhould ſee it exchanged for a birch?

* Dionyſius.

Behold

Behold *Andronicus* clothed in purple, adored by nations, and commanding the Eaſt, his temples enriched with a royal diadem, the imperial ſceptre in his hands, and his very ſhoes ſtudded with oriental gems;—but look at him preſently inſulted by the baſeſt of his people, buffetted by women, pelted with dirt and ſtones, in his imperial city,—and laſtly, they ſuſpended him up by the heels between two pillars, and was there left to die!

Of Proſperity it may be truly ſaid, what King *Antigonus* ſaid of his crown:—

"O Crown!" ſaid the King, "more *noble* than happy! if men knew how full thou art of cares and dangers, no man would take thee up, though he ſhould find thee in the ſtreets."

So

So might Proſperity be addreſſed;—for if men duly and ſeriouſly weighed the many duties which ought to accompany thee, (and for which thoſe who poſſeſs thee will be moſt aſſuredly called to an account), they would either fear their inability to diſcharge them, or ſuſpect themſelves too weak to ſtruggle againſt the many temptations with which riches are ever ready to bribe them with, intoxicate and lead them aſtray!

"My life," ſaid *Conſtantine* the Great, "is ſomewhat more honorable than that "of a ſhepherd, but much more troubleſome."

The proſperous may ſay—"My riches ought to make me more honorable than the beggar, but the cares which ought to

to accompany them, make me leſs happy; and if they ſometimes ſweeten life, they more frequently embitter death!"

ESSAY

ESSAY XV.

ADVERSITY.

WHOEVER ſtrives either to impair or ſet at nought the ſacred Revelation, on a pretence of its unreaſonableneſs or ſeverity, may not be aware, that he is thereby wantonly diſtreſſing his neighbour, and robbing him of a ſolid comfort and ſupport, under all the viciſſitudes and trials of life!

Human Philoſophy offers at beſt but a poor cordial to the wretch, who is ſinking under the oppreſſive weight of adverſity;

rather aggravates than mitigates the ſuffering;—it either fixes the cauſe of ſuch calamity on himſelf, or elſe blames an indefinite chance, and thus haraſſes the mind inſtead of relieving it. The very Heathens were wiſer than this, and aſcribed the various cataſtrophies which befel them, either to the diſpleaſure or the forgetfulneſs of their Gods!

Under all the various diſpenſations of Providence, there is in religion a welcome aſylum for every deſcription of diſtreſs to reſort to, whence they may receive wiſe and ſatisfactory reaſons why troubles are permitted—nor does it ſtop here, but proceeds to offer ſuch the moſt cheriſhing aſſurances of ſupport, and eventual triumph.

Philoſophy cannot do this—all that ſhe can ſay to the unhappy mind is merely this:

this:—"As you cannot alter your condition, bear it with fortitude!" But herein does the Goſpel moſt glorioufly excel. He, therefore, is an enemy to the happineſs of mankind, who ſhall diſturb and take away that ſure happineſs, which may be derived from the written word of God, eſpecially when it is not in his power to ſupply that loſs with ſomething more true and effectual.

The evils which God inflicts are as real a part of his providence as the bleſſings he beſtows. The darkneſs of the night is by his order, as well as the light of the day! Affliction is a preacher of repentance, to lead men to a knowledge of themſelves.—We are apt to conclude, that if the tide of life runs rough, and the waves batter hard againſt us, that it is an inſtance of God's ſeverity:—We envy thoſe moſt, and

judge them to be the greateſt favorites of Heaven, who have the feweſt troubles, and enjoy the largeſt portion of happineſs; but ſo partial, ſo ſelfiſh, ſo ignorant, and ſo unſcriptural is this ſort of reaſoning, that the very contrary of it is oftner the fact.

The unerring lips of all wiſdom and truth have declared, "that whom he loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth." If, therefore, life has ſo pleaſantly glided along with ſome people—if their journey through it has been perfumed and ſtrewed with violets and roſes—if they have not been acquainted with grief, nor plagued as other men are, and that excluſive of their own immediate errors—ſuch a ſtate, however it may enchant the eye, very much endangers the heart.

Virtue thrives beſt under a heavy hand—and it is well known, that the rankeſt weeds grow in the richeſt ſoil;—it was the *wilderneſs* that *reformed*, but it was *Canaan* that *corrupted* Iſrael.

Bitter as the cup of adverſity is, eſpecially when reaſon and our ideas of juſtice, can trace no errors of conduct to provoke ſuch diſcipline; yet, a firm reliance on the rectitude and wiſdom of the great diſpoſer of all events, will ſilence every unbecoming remonſtrance, and ſober our bold enquiries.

Affliction of every kind is intended by our Almighty Father for the correction of ſome ſin, or the prevention of ſome evil; and though the hand which ſtrikes is wrapped up in a cloud, let us not on that account murmur againſt the act itſelf,

leſt

leſt he who ſtruck the firſt blow may be incenſed to ſtrike a harder one.

The ſacred pages abound with remarkable examples, nor are human events wanting to confirm, in a thouſand inſtances, that Providence very often raiſes comfort out of affliction, and diſappoints men to happineſs. We pray for proſperity, but, like the ſons of *Zebedee*, we pray for that we are ignorant of. What ſhall be for our eventual good is known only to him who glances at one view all things, paſt, preſent and to come.

The great Apoſtle of the Gentiles aſſures us, that thoſe who place their confidence in the Deity are only chaſtened by him, to prevent their condemnation with the world.

It

It was this cordial aſſurance which ſupported the Saints and Martyrs in all their trials—ſoothed their diſtreſſes, and made them valiant in the moſt formidable and excruciating deaths!

TO

THOMAS SKINNER, ESQ.

ONE OF THE

ALDERMEN

OF THE

CITY OF LONDON.

SIR,

THE ſubjects of the two ſucceeding Eſſays are thoſe of JUSTICE and MERCY —both of which are eminently conſpicuous throughout your whole conduct as a Man and a Magiſtrate—in upright, benevolent offices to the one—by fidelity and attention to the other;—and you have recently

 given

given a ſingular and intereſting proof of theſe united characters to the community at large, and this metropolis in particular, for which, in addition to that reſpect and eſteem you ſo deſervedly claim, ſome *public* mark of approbation and honor, one could not but ſuppoſe, would have been immediately adjudged to you.

The perſon who ſaved the life of a citizen was once thought worthy of a civic crown; but yonr indefatigable exertions in the conviction of thoſe *alarming* incendiaries, who were lately executed, have, no doubt, been inſtrumental to ſave from flames, the lives of families!

But, Sir, though the outward parade of honor is with-held from you, yet, the teſti-

mony

mony of a good conſcience, and the private applauſe of mankind, may better reward your own worth, and proclaim their gratitude.

With true reſpect,
I beg to remain,
Your much obliged and
Devoted Servant,
THE AUTHOR.

ESSAY XVI.

JUSTICE.

OF ſuch ſacred origin is Juſtice, that although her decrees may be ſometimes dreaded, yet her name muſt every where be reverenced. There has been a ſort of rivalſhip among mankind, which ſhould moſt excel in uttering forth her greatneſs. While Poets, with all the fire of verſe, have made the attempt——Painters and Sculptors, by the moſt lively and expreſſive imagery, have not been leſs animated in her cauſe. Philoſophers have ſought to do her homage,

mage, with all the formality of proud diſquiſition.—Orators have found in Juſtice, a grand and intereſting ſubject for the pomp of declamation and the dignity of addreſs.—Stateſmen and Warriors, ennobled by reſentment, when Juſtice was offended, have been charmed with the thrilling clarions, and under her banners have been dignified by death itſelf.—Even the guilty, who are ſmarting under her correction, will aſſert her rectitude.—The criminal, while he yet gazes on the affrighting proceſs of his diſſolution, cannot conſent that the ſilver cords of life ſhould be ſtretched aſunder, 'till he bears Juſtice harmleſs, and confeſſes that her ways are right—he will even pauſe from the agony of his heart, to convey with his laſt breath a tribute of reſpect to her inſulted majeſty!

Juſtice

Juſtice is an attribute of Deity itſelf, and demands the profoundeſt veneration and exactneſs—but it ought to be remarked, that there is an infinite difference between the juſtice of God and that of Man. Human juſtice, is from an obligation and a debt, —but God's juſtice, from the *free* conſtitution of his *will*. Man wills things becauſe they are *juſt*—but thoſe things which God wills are neceſſarily juſt. Many things that are unjuſt with men, are *juſt* with *God*.

The rules of Juſtice which men eſtabliſh, make them unjuſt when they are violated—but God, where he has not brought himſelf under an obligation, has, by his own free conſtitution, a liberty of acting or not acting, of doing this or the contrary, in the diſtributions of proſperity and adverſity, and in permiting many other things

to

to happen, which, to our ideas of juſtice, ſeem ſomewhat repugnant, if not hard to be reconciled:—It is like an abſtruſe ſcience to an untaught mind. Though of this we are aſſured, that the Almighty Juſtice, from a *moral neceſſity*, muſt puniſh ſin.

Thus much have we reaſoned on the Juſtice of God! With reſpect to Man we ſhall obſerve, that Juſtice, in the ſtrict meaning of that word, commands an exact adherence to the letter of the law—to be upright in our dealings, in our principles and deciſions;—but though amiable and excellent as ſuch an injunction muſt be, yet this ſtrictneſs of juſtice has no pity to beſtow, or excuſe to offer, for any one error, though it may have originated through ignorance, been almoſt urged by neceſſity

neceſſity, or the mind betrayed into it by infirmity or temptation.

The great leſſon of Juſtice is, to do no harm—ſuch as, "Thou ſhalt not kill—thou "ſhalt not ſteal—thou ſhalt not bear falſe "witneſs againſt thy neighbour." And it is rather a negative virtue than an active one; while it eſtabliſhes a court for the terror and puniſhment of evil doers, it gives no reward or applauſe to good men! Such is Juſtice!—And where is the great commendation of all this? What noble matter is it to do no harm? God ſent us into the world for higher purpoſes, and adorned the human ſoul with more elevated ſentiments.

Bare righteouſneſs or *juſtice*, even the moral law of the immoral world com-

mands, and which might be inconvenient to ſome to violate!—Perhaps the griping pangs of penury may have never racked their minds—where or how to ſatisfy the preſſing demands of life!—The luxurious bed they wallow in may have been made by anceſtry remote and unknown to them, or accident may have toſſed up ſome ſudden fortune to them—theſe ſeldom feel for the ſores, which others feel from the bed of thorns:—But yet the ſeverity of righteouſneſs demands *alike* from theſe the bill of Juſtice to be paid, and gives no greater merit to the one than to the other.

"Pay me that thou oweſt me," is the implacable language of Juſtice.

When *Portia* is interceding with the unfeeling *Shylock* to be merciful, and miti-

gate

gate his cruel claim of a pound of fleſh, neareſt to the Merchant's heart—*Shylock* thus replies to this humane interpoſition:——

" On what compulſion muſt I,—tell me what?"

And proceeds to ſay—

" When it is paid according to the " tenor, it doth appear you are a worthy " judge:

" You know the law—your expoſition " hath been moſt ſound.

" I charge you by the law, whereof you " are a deſerving pillar, proceed to judg- " ment.

" By my ſoul, I ſwear, there is no power

 " in

" in the tongue of man to alter me—I ſtay
" here on my bond."

Merch. Venice.

Such is the language of Juſtice—She knows of no abatement whatever—is unacquainted with compaſſion;—'tis the fulfilment of the bond, the pound of fleſh *that ſhe inſiſts* upon. True is the adage, that the extreme of Juſtice, is the extreme of oppreſſion.*

But let Juſtice be eſtabliſhed,† notwithſtanding the moſt formidable oppoſition to it—for ſhe maintains our natural rights, and avenges our wrongs;—and although her ſacred name is ſometimes uſed in vain, and the truſt abuſed; yet, as her impartial ſpirit is blind to all but truth,

* Summum jus, ſumma injuria.

† Fiat juſtitia, ruat cœlum.

like

like an enraged lion, ſhe will ſuddenly riſe up in vindictive majeſty, and reveal herſelf to the untaught—ſhe will demoliſh the edifices of oppreſſion, and will inſpirit the humble to demand redreſs!

ESSAY

ESSAY XVII.

MERCY.

HAD it not been for offences, no opportunity of exerciſing pardon could have been afforded us; and if Juſtice had not enforced her claim, the attribute of Mercy had never ſo eminently ſhone forth in the Deity. In this view of the ſubject, evil itſelf, by diſcovering to us what mercy means, has been productive of good:— But then mercy does not rudely deny and trample on the claims of juſtice, but readily allows them; and though ſeated on a throne

throne, ſhe manifeſts herſelf by intreating, appeaſing and contriving ſome means or other to cancel and ſatisfy the demands of juſtice:—For if mercy were altogether to defeat the intenſions of juſtice, it would ceaſe to be a virtue, and directly become a most dangerous vice.

'Tis true, that ſhe has been accuſed of injuſtice, by rather conſidering the misfortune than the ſin of offenders; and blamed for bestowing tears on the most undeſerving—and that ſhe would even break open priſon doors, and ſet free the guilty as well as the innocent. This, perhaps, may be her weakneſs, but no fault.

It is ſufficient for mercy that a man is unfortunate, to take him under her protection—but this proceeds only from ſorrow;—and were not grief mingled with mercy,

mercy, ſhe could not operate with ſo much vigour and effect. If miſery will draw tears from the eyes, mercy muſt deſerve praiſes from the mouth.—It is a divine ſympathy, —it makes us to feel another's woe—we deſire to help another in his diſtreſs, to free ourſelves from the grief it occaſioned. Thus it is that miſery teacheth us mercy.

Even the incarnate ſon of God, in whoſe perſon was no defect, deigned to be ſenſible of the afflictions of his friends, and would ſhed tears to bemoan them, before he would work miracles to relieve them. But Mercy, though ſhe may appear to be an advocate for the guilty—yet, when Juſtice orders the barren fig-tree " to be cut down that it may not cumber the ground," Mercy does not remonſtrate, but only reſpectfully implores Juſtice to give it another

year's trial, and if after that, it failed to be productive, even Mercy herſelf conſented that it ſhould be cut down. With all her forbearance and interceſſion, ſhe cannot *countenance* vice, however zealous ſhe is, by every compaſſionate office, to cure and amend it: But when all has proved ineffectual, and her long arreſt of juſtice has been for no good whatever, but has rather encouraged the evil, ſhe drops her anchor, and with tears nods aſſent to the appeals of juſtice.

Mercy triumphs over juſtice only when her cauſe is gained—when ſhe has been a ſucceſsful advocate, 'tis then, and then only, that her ſuperiority is decided:—In ſuch a caſe, her bland and lovely features victoriouſly confront the ſtern looks of Juſtice, and bid the lion go to ſleep!—For this temper of Mercy, do we make our ſolemn petitions to Heaven in that prayer,

prayer, which the ſon of God taught his diſciples; but let not the *cruel*, nor the *unforgiving* heart preſume to intreat his Maker —"to forgive him his treſpaſſes, as he forgives thoſe who treſpaſs againſt him,"— leſt he ſhould tempt the Almighty to take him at his word, and immediately, by ſome ſevere reſentment or other, grant his requeſt: But let thoſe who are conſcious of feeling warm within them the ſeraphic fire of mercy, continue to do good, and to forgive others, becauſe ſo much has been forgiven and done for them;—be it their honor, dignity and happineſs, to chaunt forth the generous prayer, and make ſuch an acceptable ſuit to the throne of mercy;——and may applauding angels ſtrike their lyres, and welcome the ſweet addreſs within the Heavenly choir!

TO

JOHN DAVIDSON, ESQ.

NORTON-STREET.

SIR,

WHEN I intimated to you my intentions of uſing the preſent liberty in the courſe of this work, you was, I am very confident, ſerious in your objections to it; but the principal argument you then urged, was, with me, a prevailing reaſon for prefixing your name to theſe two laſt Eſſays: For, although in private and obſcure life, as you repreſented yourſelf to be, yet, as this Book cannot but fall into the hands of many, who will proudly remember you

in

in the public walks of merchandiſe, they will, I have no doubt, agree with me in the propriety of this tribute of reſpect, and cordially wiſh you a long enjoyment of that independence and retirement, which honor and induſtry have ſo amply ſecured to you.

Be pleaſed to accept my beſt thanks for your kind and obliging offices in befriending this Publication.

With much reſpect,
I beg to ſubſcribe myſelf,
Your obliged and
Humble Servant,
THE AUTHOR.

ESSAY

ESSAY XVIII.

DEATH.

AN elegant Hiſtorian * makes mention, that *Xerxes*, being at the head of an army conſiſting of ten hundred thouſand men, took a ſolemn view of them and wept. On being aſked by one of his Generals the cauſe of his dejection, he gave this anſwer:

"I weep," ſays he, "when I conſider, "that before one hundred years, all this "company will be in the grave."

* Plutarch.

And

And ſurely this was a great and very awful reflection——it was not the effect of cowardice nor of fear. 'Tis a ſervile dread of Death in thoſe only who affect to brave away the ſubject, becauſe, at bottom, they cannot bear the thought; but *Xerxes* encouraged this grand ſurvey and proſpect of Death, and, as a man, he wept, that ſo noble and ſo great an army ſhould be ſwept away in ſo ſhort a time!

The fear of Death is, among animals, peculiar to man, and probably, wiſely intended by nature, to counterbalance the various trials of life, which, on ſome occaſions, might tempt him to quit his poſt.

It was the opinion of a famous writer, that the Gods conceal from men the happineſs of Death, that they may endure life. In all the diſcourſes of Death, the object

ſhould

ſhould be, to inſtruct the mind; but on this momentous ſubject, writers as well as ſpeakers, have rather alarmed the paſſions than informed the underſtanding; therefore, in offering a few contemplations on the preſent Eſſay, I ſhall ſo far refuſe myſelf the uſual affrighting pomp of language, in repreſenting Death "as the terrible of all terribles," * that I will endeavour to unburthen the ſoul from thoſe unworthy fears, which make ſome perſons all their life long, ſubject to bondage and miſery—and by taking three ſhort and different views of this enquiry, will attempt to prove, that Death is really preferable to life.

'Tis not that Philoſophic contempt of Death which the Heathens boaſted to de-

* Cicero.

rive from their natural ſtrength, unſupported by the hopes of a better life, and which *Virgil* has repreſented as eſſential to the character of a happy man.* There is a vaſt difference between a moral chriſtian firmneſs in the view of Death, and an Heathen oſtentation of deſpiſing it. The firſt has often been experienced, the latter has been ſeldom ſincere.

Birth and Death are the two boundaries of the race of human life; and we are aſſured by the wiſe man, that the day of Death is better than the day of Birth.—— Life, when conſidered under the *bare idea* of ſelf activity, is neither good nor evil, but only as it is made inſtrumental to the one or the other.

* Quique metus omnes, & inexorabile fatum, ſubjecit pedibus ſtrepitumque acherontis avari.

That

That life has more evils than advantages, more pains than pleaſures in it, will not be diſputed by the experienced and reflecting. The whole of human happineſs may be included in the ſmall compaſs, of not being troubled either in mind, in body or eſtate, neither of which we could have felt unleſs that we had been born. The greateſt pleaſure, beyond all doubt, is health, and that is but a ſort of negative one, and means no more, than the abſence of pain and illneſs;—but in the grave, diſeaſe of every kind, and the infirmities of old age, are huſhed up in uninterrupted ſlumber, there the wicked ceaſe from troubling, and there the weary are at reſt.

Let us take a ſecond view of the ſubject, in the life and death of a wicked man;—and ſhould it be his lot to eſcape all the miſchiefs which are ſo intimately connected

with vice, and gather only the pleaſures, it would, even in this caſe, be better for him never to have lived at all, than to live happily for a little while, and afterward to live miſerably for ever; for however jovial ſoever his preſent being may be, it is moſt aſſuredly, but a ſhort comick prologue to an everlaſting tragedy;—but yet, he muſt not dare to quit his poſt till the Almighty ſummons rattles at his chamber door, affrights the merry circle, or ſtares at him in the open ſtreets!

But let us now take a third view of this intereſting matter, and apply it to the character of the life and death of a good man:—The prolongation of our exiſtence is only repreſented as a bleſſing, when it is directed to good purpoſes: the only *ſubſtantial* comfort in human life muſt reſult from

from a well grounded hope of a future and eternal one. Yet, is the death that concludes ſuch a life to be coveted, becauſe it is introductory to the other !—Death puts the Chriſtian in the full poſſeſſion of his eſtate.

There is nothing but the cloſeſt appeals of affection, and the offices due to ſurviving friends, could damp the good man's intreaties for death;—there, indeed, he might be cowardized into a tear, and wiſh a reſpite from his ſublimeſt joys, even to mourn himſelf a little longer, in this vale of ſorrow and of tears, to ſweeten, if he can, the journey of his fellow fleſh and blood.

But though comfortable and triumphant as is this laſt view of Death, it does not hold in defiance and contempt, thoſe natural agitations

agitations which, more or leſs, accompany the divorce of ſoul and body—" For conſternation turns the good man pale;"* and ſuch ſenſations ariſe almoſt from moral and medical neceſſity—and ſo far are they from being puerile and unworthy of Chriſtian valour, that they are proofs of becoming modeſty, and ſenſibility of heart. It is dangerous folly to boaſt of meeting Death as a man, without putting on the ſtrong armour of the Chriſtian—" For even fools have braved at Death."

But the fact is, that man does not uſually meet Death, becauſe, that Monarch firſt gives him the meeting;—'tis time that wears out man, and not man that wears out time. It behoves him, therefore, to improve the few moments allotted him,

* Dr. Young.

for

for the ſolemn enquiry of Death, and that while in health, leſt diſeaſe ſhould diſqualify him for the great buſineſs, or ſudden diſſolution ſhould take vengeance of the delay, and hurry the unprepared ſpirit into an awful eternity!

ESSAY

ESSAY XIX.

JUDGMENT.

IT is not in Death itſelf the operation of nature, or the *mere ceſſation* of animal life, that there is any thing ſo peculiarly dreadful—for *that alone* would be a welcome releaſe from thoſe infirmities and miſeries, which are inſeparable from mortality;—but it is that *ſomething after death*, 'tis the *conſequence* of dying, which makes truly ſolemn the great event!—and the very ignorance which ſome plead, as an argument for their indifference of what fol-

lows after death, ſo far from giving eaſe, ſhould rather alarm them with every fearful idea. If, as they ſay, we are kept in the dark of what is in reality to befal us hereafter, this dubiouſneſs and uncertainty, in a concern of ſuch awful importance, is very far from encouraging any comfortable reflections, or light converſation about another ſtate. Suſpenſe, in matters comparatively of little moment, is generally felt with more apprehenſion and anxiety, than the iſſue itſelf—" For even to know the worſt is ſome relief."

But thoſe who acknowledge, that the principle of life can never die, but muſt continue for ever in ſome ſtate or other, either of happineſs or miſery—yet, becauſe it muſt remain undetermined to which of theſe it ſhall belong, till the Almighty ſhall decide the point, will they, becauſe of this temporary

temporary ignorance, preſume, that there is any room to divert from their minds, an enquiry ſo ſerious, ſo awful, and ſo intereſting? Surely they will not reaſon thus. Their different manners and practice, even in the ſmall occurrences of life, oblige us to diſbelieve their ſincerity in ſo abſurd and ſo unnatural a theory.

The immortality of the ſoul—the reſurrection of the dead—the conflagration of the world—and a judgment to come, are no trifling ſubjects! If even there was a *probability* that all theſe were but chimerical ideas, yet the *poſſibility* that they may not eventually turn out to be ſuch, is, of itſelf, enough to alarm a conſiderate mind into ſome concern and anxiety, and ſufficient to adviſe the prudent man to prepare for the worſt! But the truth is, that *at this time* there is rather too much ſuſpicion

and argument to favor the certainty of a future ſtate, than the merry infidel could wiſh; and there are ſome moments too, when his own apprehenſions muſt give the odds againſt himſelf! At any rate, if he ſhould be in the right, and after death there ſhould be no ſenſibility of any kind, he will, in that caſe, be denied the high gratification of taunting thoſe, who, during this life, ſincerely believed, and deported themſelves as in the expectation of a future one! for they would then be both on a level—the one could not poſſibly find himſelf in an error, the other would be balked the pleaſure of *humorouſly pointing it out*:—But if, after death, the infidel ſhould feel about him the principle of life, and the revelation of Almighty God to man, ſhould not then prove to be the tale he once ſuppoſed it, or that bit of prieſt-craft he ſo often joked about, ſurely, ſuch a blunder as this,

one

one could not poſſibly do wrong in ſtudying to avoid!

Of the certainty of the ſoul's immortality and a judgment to come, in addition to the plentiful and reaſonable aſſurances of the ſacred pages concerning ſuch events, the wiſer Heathens have not omitted to leave behind them ſeveral weighty arguments.

The learned *Plato*, whoſe writings abound with philoſophic reaſoning and arguments, to prove theſe, tells us,—
" That the ſoul is a pure, ſimple being,
" free from compoſition, and, therefore,
" exempt from the laws of diſſolution;—
" and that not content with preſent ob-
" jects, ſhe is continually puſhing her
" views, and looking on to futurity for the

" acquirement

" acquirement of her laſt end and chiefeſt " good."

The reſurrection of the dead, is likewiſe a truth that deſerves our moſt ſerious attention.

It has been aſked, indeed, in objection to that doctrine, if the ſouls of men live and act out of their bodies before the reſurrection, what neceſſity can there be of any reſurrection of the body—for what want have they of bodies, whoſe ſouls can live and act without them? But it might be ſuggeſted in anſwer to that queſtion, and we are not inſtructed to the contrary, but that the ſouls of the *good*, as well as the *bad*, may aſſume, after death, an *ærial* body, in which, for ought we can tell, *on ſome great occaſions*, they have been permitted to return again: And it muſt appear ſtrangely

ſtrangely incredulous indeed, if, among the many well atteſted accounts, both of antient and modern authority, of ſuch a circumſtance having happened, that not *one* of them deſerved credit! and if only *one ſingle* inſtance be admitted as truth, it ſufficiently vindicates the preſent intimation.

But as touching the reſurrection of the dead, and by what laws ſo great an event can poſſibly happen, let not the infidel, becauſe he cannot pry into, preſume either to deny or banter; but let him, if he can, be modeſt in his ignorance, not dare, on every account, to defy the unlimited power of a God! The ſame Almighty fiat, which has already aſtoniſhed the world will yet amaze it again!

The

The myſtery of the reſurrection does not require us to believe in the raiſing up of the ſame numerical body—the original word* ſignifies no more than, the raiſing up of a body out of the grave, ſometimes merely a vivification of the body, or recovering a perſon to life.

St. Paul, in his eloquent reaſoning to the Corinthians, on this ſubject, plainly tells them, that it will not be a reſurrection of the ſame body—but as God gives to the blades of corn grains quite diſtinct from thoſe which were ſown, ſo at the reſurrection he will give to the ſoul a body quite different to that which was buried.—Nor is the expreſſion, that men ſhall riſe out of their graves, to be underſtood, but only as a figure of ſpeech, intended ſtrongly

* ἀνάϛασις.

to

to impreſs the ſenſes, and to convey this information—that the perſons who die and are buried, ſhall as truly appear in their own perſons, ſuch as God will then pleaſe to clothe them with, as if thoſe bodies that were lately interred ſhould be preſently actuated by their ſouls again. The whole myſtery ſeems to imply nothing more, than that the ſame individual perſon ſhall be revivificated in body and ſoul.

Thus much for the reſurrection of the dead, which, after all our reaſoning about, muſt be the object of faith. The ſame power which orders the death of the garden in Winter, and orders its reſurrection in the Summer, can equally ſay to us hereafter, what was effectually ſaid to *Lazarus*, who had been putrifying in the grave—"Come forth,"—and he that was dead *came forth*.

In the return of *Chriſt* to Judgment, will be the conflagration of the word!—The deſtruction of Sodom, with fire from Heaven, aſſented to by Heathens as well as Chriſtians, is a proof of the poſſibility of burning the whole earth.

Conſidering how fraught the world is with fire, *Pliny* ſays, it is the greateſt miracle of all things, that this univerſal conflagration has not already happened.*—— And why ſhould there not be an univerſal rage of fire on earth, as well as there once was of water, even from natural cauſes? for it is obſervable in torrents and earthquakes, that nature ſometimes works as though ſhe had broken all laws and bonds.

* Excedit profecto omnia miracula, ullum diem fuiſſe, quo non cuncta conflagrarent!

Plin. Hiſt. Nat. lib. 2. chap. 107.

History tells us of certain vulcanos, which, for ſome hundred, nay, for ſome thouſand years, have been continually caſting forth ſmoke, fire and aſhes!—Theſe particular burnings are ſurely ſome preſumptions, that there is laid in the hidden mines of Providence, ſuch combuſtible matter as will amply ſerve for that univerſal conflagration, when he in the day of vengeance ſhall make uſe of thoſe treaſuries of wrath;—or the celeſtial fires, by being jumbled together with the ſubterraneous, may cauſe this dreadful blaze, ſo fatal to the world—as once was the flood occaſioned by a coalition of the celeſtial waters with thoſe of the earth.

But, alas! if even this ſort of argument failed to convince, ſurely the Great Founder of Heaven and Earth, can never be at all diſtreſſed for means to bring about this terrible day of Judgment; concerning of

which, the very reaſoning of St. *Paul* made *Felix* to tremble!

That day is at hand! but *before* "*the great Globe* itſelf, and all that it inherits, ſhall be diſſolved," the Son of God will appear in great pomp and glory, attended by his holy Angels, deſcending, as it were, with the noiſe of battle, and the alarm of war! an Archangel ſounding a trumpet before him, as the Heavenly camp marches on and moves: *—In this equipage, at once terrible and glorious—in this ſolemn and dreadful order, will he face

* It is reported by *Pliny* and other Hiſtorians, that the clattering of armour and the ſound of the trumpet, have been frequently heard from the Heavens. *Virgil* and *Ovid* make mention of the ſame things.—

"*Armorum ſonitum toto Germania cœlo audiit.*
Georgic. lib. 1.

"*Arma ferunt inter nigras crepitantia nubes,*
"*Terribileſque tubas auditaque cornua cælo.*"
Ovid.

and

the bold and profane world;—the moon and the ſtars ſhall withdraw their ſhining, and the ſun ſhall be turned into blood;—dark clouds, charged with horrid thunder and lightning—prodigious earthquakes—the howling yells of affrighted men and beaſts—grim and ghaſtly apparitions—deep and dreadful groans, will all unite together to fill up the ſcene of earth and air;—for the Lord will turn the whole creation into weapons of diſpleaſure againſt his enemies! But in this convulſion of nature, and perturbation of all things, the *juſt*, the *merciful*, and the *faithful*, will be ſupported, comforted and rewarded!

TO

SIR WATKIN LEWIS, KNT.

AND M. P. FOR THE CITY OF LONDON,

COLONEL OF THE HONORABLE ARTILLERY COMPANY, OF THE BLUE REGIMENT,

AND COMMANDING OFFICER OF THE LONDON BRIGADE;

THIS

LETTER TO THE LEGISLATIVE BODY,

ON THE

BARBAROUS PRACTICE OF BOXING,

IN TESTIMONY OF

His Fidelity and Attachment to the Intereſt and Proſperity of the great City he repreſents,

The Dignity ſhe has lately acquired by his MILITARY EXERTIONS, to make uſeful and reſpectable a large Body of Men for her Protection,

AND IN SINCERE ACKNOWLEDGEMENT OF

His many other beneficent and ſocial Virtues, in public and private Life,

IS HERE PRESENTED,

By his highly honored,

Moſt obedient and humble Servant,

THE AUTHOR.

A

LETTER,

ADDRESSED TO THE

LEGISLATIVE BODY

OF

THIS KINGDOM.

Moſt illuſtrious Guardians,

THE eſtabliſhed order, and good decorum of ſociety, have been, of late, much diſturbed, and nearly ſet at defiance. Deliberate Boxing matches have been publicly exhibited, in direct violation of every law, of humanity, and common decency; theſe ſhameful irregularities have not merely been ſuffered, but report ſays, have received a ſanction from men, whoſe duty as

good citizens, but eſpecially as magiſtrates, it was to have prevented them.

Pugiliſm has revived its name, is much encouraged, and has acquired a ſcandalous popularity. New bargains are daily making for combats of this ſort; ſcarce a newſpaper but what keeps alive the ſubject! the print-ſhops diſguſt the eye, by holding out in full view the naked portraits of the bruiſers; and almoſt every where the ears are annoyed with ſome remarks on this brutal faſhion. It can ſcarcely be hoped, therefore, that ſuch invaſions will either be wholly prevented or leſſened; but rather, it is to be feared, that they will increaſe, if the legiſlative power does not ſtep forth, either to preſcribe new laws, or elſe command a ſtrict exertion of thoſe already framed, for the maintenance of the public quiet! With ſuch a hope, I have here ventured to addreſs the

the legiſlators of my country; and hope they will accept as an apology for ſuch a freedom, the neceſſity of ſome appeal for regulation.

But, ſince the antiquity of boxing has been cried up, from the manners of Greece and Rome, and its advantages contended for, by ſhewing the valour of an Engliſhman, I ſhall, in the courſe of this Letter, endeavour to ſhew, that whatever might have been the opinions, or the neceſſities, of thoſe barbarous times, ſuch examples ought not, at this time, to hold good;—that they are repugnant to the laws and maxims of a civilized ſtate—that they evidence but little, if any courage—diſcover much barbarity—and that they are not inſtrumental to any ſervice, but are certainly productive of many evils.

The Greeks, we very well know, had their public games, which conſiſted in five exerciſes—Leaping—Running—Throwing the Diſcus—Wreſtling—and, Boxing with the Ceſtus; all of which were held in high eſtimation among them. Indeed, all ſuch exerciſes as promiſed to make them hardy, and fit for war, to which they were perpetually expoſed, were every one of them particularly countenanced:——In their other games, the Olympian, the Pythian, and the Nemean, beſides ſeveral others, which were all ſolemnly obſerved, in honor and perpetuation of ſome great action—either the Olympian game, to *Olympian Jupiter*, after his victory over the ſons of *Titan*, at which time *Mars* is ſaid to have been crowned for boxing, and *Apollo* to have been ſuperior to *Mercury* at running; or the Pythian games, which are ſaid to have been in honor of *Apollo*, their founder, when he had

overcome

overcome *Python*, a ſerpent or cruel tyrant: But it is evident, that all theſe exerciſes were intended to emulate their youth to courage and to fame. Ovid, alluding to this, ſays,

" *His juvenem quicunque, manu, pedibuſve, rotave*
" *Vicerat, eſculeæ capiebat frondis honorem*
" *Nondum laurus erat.*"

At theſe games, great care was taken to prevent all unfair and underhand dealings, no treachery between the competitors was ſuffered under pain of the ſevereſt fine; and each contender for fame was obliged to ſwear, that he had employed ten whole months in preparatory exerciſes.

Such were the cuſtoms of ancient Greece; they held themſelves in continual readineſs for war.—*Ariſtotle*, ſpeaking of Greece in its more barbarous ſtate, ſays, " That they were

" were a barbarous and uncivilized nation;
" that they thought they had a juſt title to
" whatever they could plunder, and re-
" ſigned their prey whenever a more pow-
" erful enemy made his claim."—*Plutarch* likewiſe ſays, " That at this time it was
" dangerous to travel by land to Athens,
" as no place in the country was free from
" thieves and murderers; for that age pro-
" duced a ſort of men—for ſtrength of arms,
" ſwiftneſs of feet, and vigour of body, ex-
" celling the ordinary race of men; yet,
" making uſe of theſe gifts of nature to no-
" thing good or profitable to mankind; but
" rejoicing and taking pride in inſolence,
" and pleaſing themſelves in the commiſſion
" of barbarous and inhuman cruelties.*"

The Romans at length imitated, and even improved, the gymnaſtic, athletic and ſpor-

* Vide, *Potter's* Antiq. pag. 22. vol. ii.

tive

tive games of the Greeks. They had beſides, in their amphitheatres, gladiators, who were uſually ſlaves, and fought from mere neceſſity; ſome who were not ſlaves, yet, for a livelihood, would hire themſelves for this purpoſe.

It was at one time a cuſtom among the Romans to ſacrifice ſlaves, at the funerals of perſons of rank; and rather than they ſhould be inſtantaneouſly killed, they were permitted to fight againſt each other, and he who killed his adverſary, preſerved his own life. The people were ſo fond of theſe amuſements, that not only Emperors, but all rich citizens, and candidates for any public office, courted their favour, by frequently treating them with theſe bloody entertainments.

Julius Cæſar, in his ædileſhip, is ſaid to have diverted the people with three hundred

dred and twenty couple of gladiators.—It was uſual for the maſter of theſe wretches, to make them ſwear, before the battle, that they would fight till death; and if they did not ſucceed, they were tortured to it, either by fire or by the ſword, or ſome other cruelty.

From ſlaves this inhuman exerciſe ſpread even to people of rank and condition; however, Roman Emperors gradually leſſened this brutal play, and confined it only to certain occaſions:—Indeed, the Republic of Rome, when *Cataline*'s conſpiracy broke out, impriſoned theſe gladiators, leſt they ſhould join the diſaffected party; for ſuch was the caution and ſuſpicious dread of the Senate, that thoſe who had before ſpilt blood for ſport, might turn the tables, and take the advantageous opportunity of ſpilling theirs in earneſt.

More might be advanced to prove the barbarities of both Greeks and Romans; but we must admit, in extenuation of their baſer entertainments, the very unpoliſhed ſtate that they were once in, wholly unacquainted with the modern refined arts of peace and war: they were in continual broils with themſelves, and perpetually attacked by ſurrounding enemies; hence their tempers became ferocious, ſavage, and unjuſt; yet notwithſtanding all this, luxury and diſſipation at length crept in among them, which effeminated their manners, and thus they became the conqueſt and prey of others.

In this ſhort retroſpect of Greek and Roman cuſtoms it may be fairly diſcerned, that whatever was once a plea for ſuch excerciſes, will by no means hold good in a more enlightened day, and in a ſociety of civilized manners.

The laws of England, to which we owe obedience, protect every man, as well in the honeſt acquiſition as in the peaceable poſſeſſion of his property: as the good government under which he lives, is the guardian of his perſon and his rights, it likewiſe claims to be the ſole avenger of his wrongs. There is ſcarce any thing which human wiſdom could either foreſee or ſuggeſt, that is not contrived for the juſtice—for the comfort—and, for the diſcipline of ſociety at large; the meaneſt member of it, in point of juſtice and equity, claims peerage with the higheſt rank and fortune: we ſhould therefore be jealous of ſuch good laws, and tenacious of theſe enviable and comfortable privileges, and hold him an enemy to public and private eaſe, who wantonly violates the one, or unneceſſarily diſturbs the other.

Engliſhmen are not born with the ſpirit of ſavageneſs nor of barbariſm, nor are they introduced to it either by neceſſity or by example; ſuch therefore among them as have acquired ſuch a temper, muſt not only have been trained up in the moſt abject vulgarity and ignorance, but by habit and propenſity have at laſt exchanged the feelings of a man for thoſe of a brute: hence, ſuch monſters are intruded on the better part of community, and under the pretext of valour and of bravery, impoſe on the credulous, and annoy the peaceable.

When men are legally called forth to battle, in the defence of their country, and in a juſt cauſe, it is a great, and it is a noble undertaking;—and to make the beſt defence we poſſibly can, when, either the property, or the perſon, of ourſelves, or our neighbour, is endangered, and when out

of the reach of better help, is both natural and juſtifiable: but deſignedly to ſtir up matter of contention and ſtrife, is both diſhonorable and unmanly!—and the laws have not ſcrupled to brand him as a *murderer*, who, in a premeditated combat, ſhall kill his adverſary; and this equally applies to the boxer as it does to the duelliſt.—The enormous guilt of murder is not confined to the combatants themſelves, but is entailed on their ſeconds and abettors; ſtains them with the ſame approbium, and, of courſe, makes them liable to the ſame exemplary puniſhment.

Sir Edward Coke deſcribeth murder to be "when a perſon of ſound memory and "diſcretion unlawfully killeth any reaſon-"able creature in being, and under the "King's peace, with malice afore-thought, "either expreſs or implied." And Judge Black-

Blackſtone obſerves, "That this definition "takes in the caſe of deliberate duelling, "where both parties meet avowedly with "an intent to murder, thinking it their duty "as gentlemen, and claiming it as their "privilege to wanton with their own lives, "and thoſe of their fellow-creatures, with- "out any warrant or authority from any "power, either divine or human, but in "direct contradiction to the laws of both "God and man; and therefore the law has "juſtly fixed the crime and puniſhment of "murder on them, and their ſeconds alſo: "And, if upon a ſudden quarrel, two per- "ſons fight, and one of them kills the "other, this is manſlaughter; but if there "be a ſufficient cooling time for paſſion to "*ſubſide*, and reaſon to interpoſe, and the "perſon ſo provoked kills the other, this is "deliberate revenge, and not heat of blood; "and accordingly amounts to murder: and

"if

" if two or more come together, to do an " unlawful act againſt the King's peace, of " which the probable conſequence might be " bloodſhed; as to *beat a man*, to *commit* a " riot, or to rob a park, and one of them " kills a man, it is *murder in them all*; be- " cauſe of the unlawful act, the *malitia* " *præcogitata*, or evil intended before- " hand*."—From opinions, therefore, of ſuch high authority, it muſt be hazardous even to witneſs outrages of this deſcription; and much more ſo, of courſe, in thoſe who are manifeſtly intereſted in them: ſeeing that if no better principle ſhould make a man to abhor theſe inhuman ſports, than a mere dread of what may happen to himſelf, ſince he may, perchance, bring down on his head the guilt and vengeance due to a murderer: but even ſup-

* *Vide* Blackſtone's Com. ch. 14, p. 199, 191, 200.

poſing

poſing that he ſhould eſcape both, on what ground does the advocate for boxing reſt his cauſe, or juſtify the meaſure? Will he tell me, that it is the good old Engliſh way of fighting, and keeps up the bravery of an Engliſhman?—That it may be the old Engliſh way of fighting, or not be, is hardly worth contending about; but I will go a ſtep farther, and allow, no civilized country whatever to be ſo much diſtinguiſhed for this mode as England is:—but does it follow, that either the ſingularity or the antiquity of any breach, either of law or of decorum, deſerves imitation?—If it be ſo inſiſted on, *Cain* is the firſt example we read of; he firſt glutted a malicious ſoul in his brother's blood; and whether the Engliſhman with his fiſt, thinks himſelf a better copy of the original, than the Frenchman with his ſword, the Italian with the ſtiletto, or the Spaniard with his poinard, is a matter of too baſe an enquiry.

If

If it be ſaid again, that this kind of fighting is a proof of courage, and keeps alive the bravery of an Engliſhman—in theſe points I muſt beg to differ: Courage is a generous power of the mind, which gives ſupport under a ſenſe of danger; when exerciſed in a good cauſe, it is a virtue; but ceaſes to be noble, when employed in a bad one. True courage diſdains to be petulant; it neither ſeeks a danger, nor ſhrinks to meet it.

If to every hazard and danger which men wantonly ruſh into, the name of courage is to be given, that illuſtrious title would ſoon be vilely tarniſhed; ſince the dauntleſs warrior, the highwayman, and the common midnight plunderer, each of whom expoſes his life to danger, would, in ſuch a caſe, ſhare alike the honor: But courage and fortitude are the reſult of coolneſs and uniformity,

formity, under the influence of a proper ſenſe of honor, and in a good cauſe. It is the *apparent juſtice* of a matter which gives the genuine courage: the other is only uſurped and counterfeited. It was the ſuppoſed juſtice of the cauſe which inſpirited the Greeks and Romans to their combats: they imagined their different deities to have preſided at them, and to have determined victory in favour of that cauſe which was in the right: But in the battles which are now immediately alluded to, there is not the leaſt ſhadow of either juſtice, neceſſity, or advantage, to provoke the conteſt. Juſtice cannot be concerned in it, ſince neither of the parties has been injured; and we are told, that when they ſtrip for the combat, they feel no malice, reſentment, nor ill-will, one toward the other;—and, ſo perfect in friendſhip are they, and yet ſuch volunteers at the ſame

time for the fight, that before its commencement, they give the token of mutual harmony, by co-joining of hands; ſo that, from their own account, there can be neither juſtice nor neceſſity in the fight. It muſt be, therefore, to ſay nothing worſe, the engagement of fools, to hazard life for no reaſon—to fight without any provocation, and—to be in a poſture of defence, where no harm is intended.

But the neceſſity of this fight is attempted to be juſtified on the ſcore of ſelf-defence; that as men are daily expoſed to affronts and perſonal aſſaults, it is neceſſary for them to acquire ſome knowledge of defending themſelves; and, as the fiſt is leſs dangerous than either the ſword or the piſtol, it is conſequently a ſafer and better mode of redreſs.

But, firſt, it does not appear neceſſary, that any perſon, not officially called upon, ſhould be at *pains* to inſtruct himſelf in any way of defence; and experience has proved, that the more ignorant in this reſpect a man is, the fewer quarrels he is expoſed to; for the very conſcious poſſeſſion of a fighting talent, too often gives preſumption with it—and that preſumption ſtirs up broils and battle.

In all caſes of emergency, where immediate defence is neceſſary, Nature, as in a thouſand other inſtances, is ever ready to exert her beſt: Beſides, admitting the plea of ſelf-defence as neceſſary—boxing is a very unfair mode. Scarcely can you find two perſons, but what there will appear an evident advantage in one, more than in the other; and ſuppoſing the abler one ſhould have, in addition to his ſtrength, the ſkill of fiſt-

ing, the life of the one muſt be greatly endangered, if not ſacrificed, whilſt the *perſon* of the other is ſcarcely harmed:—In this particular, it has not even the apparent fairneſs of a piſtol adjuſtment; for in boxing, there muſt always be a diſproportion ſome way or other, which is not ſo manifeſt in a duel; and it is highly probable, that a fear of *what may be the immediate conſequence* of an engagement with the piſtol, prevents a more rapid addition to the already too numerous catalogue of duelliſts! Daringly to ruſh into the preſence of Almighty God, uncalled for! and leave a ſociety on earth, which has not deſerved the inſult of deſpiſing her laws;—nor parents, nor friends, nor children, have provoked ſuch inhumanity, as abruptly to leave them—comfortleſs! are a few daggers, which I beg the duelliſt courageouſly to apply to his heart, when he reclines on his pillow, and

then

then to aſk him, *if he can fight?*—But my buſineſs at preſent is not ſo much with him, as the boxer; and therefore I reſume that ſubject, with only this remark, That if, on the principle of ſelf-defence, boxing be recommended, on a ſuppoſition of running but a ſmall riſk, it would be adopted on every trifling occaſion; and inſtead of leſſening, it would increaſe the evil.

The common people, who are principally in poſſeſſion of the art, and who by nature are beſt fitted for the execution, would, either for profit or fame, have continual fights; and, inaſmuch as a blow is ſometimes as effectual a death as the application of a bullet, it is highly probable, that the victims to boxing would by far exceed thoſe who are now murdered by the piſtol.

If exerciſe be wanting for the amuſement of the lower order, let them adopt ſuch as is not ſanguinary—and, at the ſame time, manly and hardy; ſuch as—running, coiting, &c. as did the Greeks and Romans; or any other good athletic game; but let not the infamy of boxing proſtitute longer the name of courage—*that* is a virtue of the mind, and does not exiſt in gigantic form, or muſcular power, and, if even it did, the ox and the aſs would claim a ſuperiority; nor is it evidenced by agility of body—by every quirk and ſhift; even the good old Engliſh fighting, I appeal to Engliſhmen, ever conſidered thoſe little fugitives, as mean and timid. Juſtice! that ſacred name, cannot, it is not, called in queſtion here!

Self-defence! a dangerous, *uſeleſs*, and unfair one!—where neither neceſſity, nor advantage, has been proved; and if none

of

of theſe can plead for the fight, it muſt be an unprincipled one;—and he is the ruffian and not the man, who engages in it! Such ſort of defence can never ſerve a country in time of neceſſity; we do not determine the events of nations by combats of the fiſt; it is the diſcipline of a courageous army, and an undaunted navy, which ſtamps a luſtre on Britiſh nobleneſs.

If therefore, in theſe ſeveral inſtances, boxing is ſo contrary to the maxims of a civilized government, and is neither directed by courage, neceſſity, nor by advantage to ſociety; it follows, that theſe bloody ſcenes muſt be a brutal ſport, unworthy of Engliſhmen!

Theſe ſpectacles afford no entertainment to the warrior, or to the valiant man—to the man

man of refinement—to the ſcholar—or, really to the gentleman! No, it gives pleaſure principally to thoſe, who are charmed with the uproars of a bull-baiting, or the cruelties of a cock-fighting; minds of this caſt, crowd to the field of carnage, and, like leeches, thrive on the blood that is ſpilt!

What more degrading, what more filthy an exhibition does Nature ſcarcely preſent, than, two human beings, defacing the image with which the Almighty favoured them, and that with more fury, than even would the maſtiff brutes to each other! The beaſts of the earth, who may witneſs it, could they but reaſon, would contend for their ſuperiority in creation!

It is high time, then, for the Legiſlature to interpoſe, and put an effectual ſtop to the career of theſe diſhonorable exerciſes, which

which occaſion, beſides its brutality, ſo many other evils.

First, Boxing-matches encourage *idleneſs* —the fruitful root of every vice: money is gambled away, to the ruin of ſome, and the diſſipation of others. The wealth which theſe fighters are ſaid to accumulate, is a great temptation to many to attempt the ſame; and where inclination is brought on, inſtruction offers at the ſame time! Schools for this purpoſe are now open, for the benefit of the riſing generation!—Treatiſes are written on the *Art*, for as ſuch it now ranks—and the praiſes of the conquerors are ſung about the ſtreets!

Inducements ſuch as theſe, are two powerful not to have great influence on unpoliſhed minds; and are ſufficient to perſuade them, to throw up their uſeful labours in

ſociety, and join the numerous liſt of trading boxers.

In fine, theſe enormities are too pregnant with every ſort of miſchief, longer to be borne with; for they promiſe nothing leſs than rendering more *callous* the feelings, and making ſtill more *diſſolute* the manners of the lower order of the people, as well as the gradual extinction of that *bravery* and *humanity*, which at preſent ſo much adorn the Britiſh character; and if greatneſs or goodneſs be wanted to encourage others to withdraw themſelves from theſe unworthy purſuits, they have lately heard of *One*, who, as he is in almoſt every other inſtance ſo deſervedly copied and admired, ſhould not fail to command that reſpect ſo particularly due to him in this. To the honor of the Lord Chief Juſtice, he has expreſſed his greateſt diſpleaſure and reſentment

ment against thoſe, who, in ſpite of all decency, ſtill treat the laws by which they are protected, with ſuch wilful indignity; and it is truly praiſe-worthy in thoſe magiſtrates, who, from a fidelity to their truſt, *a reſpect to his Majeſty's late proclamation for the ſuppreſſion of immorality*, and every other becoming principle, prevented, as far as their power could extend, ſuch abominable offences. It remains, however, with the wiſdom, the virtue, and the dignity of the legiſlative body to cruſh effectually this great evil; and by giving a death-blow to its further progreſs, they may ſave the lives of many ſubjects, and preſerve the happineſs, the peace, and good order of ſociety at large.

It was in the full aſſurance of the temper of the great body, to liſten to every juſt cauſe of complaint, which emboldened my

pen

pen to utter it; and having ſo done, it is here laid down, *moſt illuſtrious Guardians*, with the profoundeſt ſubmiſſion and reſpect,

By your truly humble,

and

Moſt obedient Servat,

EDWARD BARRY.

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